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Biographical Sketches of some of his Contemporaries, by Mr. John Fox.

MR. JOHN SOWTER.

I REMEMBER this gentleman when I was a school-boy, but had no acquaintance with him till I went to live with Mr. Gilling, at Newton Abbot. I can give no account of his parentage, or the place of his birth; all I know is, that he served an apprenticeship in London to the late Sir George Martin's father, who was a jeweller; that he afterwards married Mr. Martin's daughter; that by some means or other he was at the Court of Sweden, in some capacity, in the time of Charles XI., and conversed often with the Queen and our then ambassador Dr. Robinson; that after his return he settled in a place called Mitcham, in Surrey, where he had a fine house and garden, and lived in great splendour; and that at length he came down to Ashburton, on a prospect of getting an estate out of a tin mine, where he laid out a house and garden suitable to his own taste, in which he continued till he died. I remember to have seen him more than once at my father's while I was a boy at school; but I had never an acquaintance with him, as before observed, till I lived at Newton, where he was used to visit, Mr. Gilling's brother, of Harford, having married his own sister. I can give no account how from a common acquaintance we became so extremely intimate, and I have often wondered how such an intimacy should subsist so long, between two persons so vastly different in their ages as we were; for I always conversed with him as freely as I could have done with one I had known, or been bred with, all my life, and I never perceived that he affected that superiority which age generally claims, but was as conversable, communicative, easy and pleasant as a companion need be. His greatest foible, with regard to his acquaintance, was a natural captiousness, which upon times made him very troublesome. I believe he had no friend in the world to whom he gave not, sooner or later,

some taste of this part of his temper. What makes this the more remarkable, is, that he always fell out about trifles, and would write long expostulatory letters, and full of resentment, about a thing which a wise man would forget in an hour. I remember he fell out with me about his writing to London for some hedge-yews to plant my garden, and because I made some reply to his letter, he sent me word that he would never receive any more letters from me. And thus he would use every body in their turn, and for a little while be very troublesome, but by taking no notice of him he would recover his temper, and renew his correspondence as if nothing had happened. He was likewise subject to very violent and sudden starts of passion, which generally broke upon his domestics or dependants, from whom he would never bear a remonstrance, much less any act of contradiction, or which in the least tended to the diminution of his authority. He had a faculty of affecting to be esteemed something more than he really was, and I fancy it was this principle which put him on writing a treatise, which he entitled, "The Way to be Wise and Wealthy," and of dedicating it to Chief Justice King, who, I suppose, never read the one, or ever took any notice of the other. He loved to be known or taken notice of by gentlemen above him, and it was really diverting to observe what arts he would use sometimes to put himself in the way of a compliment or an invitation, and how elated he would be if the project took. And these were the principal infirmities I could ever observe in him; and I am satisfied they were born with him, and not bred by the troubles he had in his family, though they were considerable. Though his wife was of a good family, and brought him a good fortune, yet she was not an agreeable companion, for she was sullen, reserved and covetous, and he has often complained of it to me; but he always behaved to her decently. He had three

sons and one daughter. The eldest son (who, I think, was in the Excise before he came to Devonshire) thought proper to marry his mother's maid, which gave him great disturbance. His second son, Martin, he got into the post-office at Ashburton, where he kept an inn; but he was a rake, and killed himself soon. His third son, Christopher, was his darling, and bred at Oxford, and intended for the gown, but he unfortunately died before he took orders, and thus all hopes conceived of him perished. His only daughter was bred like a lady: she sung charmingly, lived long in London, and was extremely polite and agreeable, and just as he was in hopes of settling her to his liking, she took it into her head one morning early to get out of her chamber window, with as many of her clothes as she could get together, and ran away with one Tapper, a worsted-comber of the town, and married him: and thus he was disappointed in all his children, more or less, but his eldest son, who succeeded his brother in the post-office, turned out a very sober, careful man, was reconciled to his father, and there was always a good understanding between them to the very last. As for his daughter, he would never see her, or give her any assistance, though she had several children, and was driven to some extremities. He enjoyed a fortune sufficient to support his independence, and he lived in a house of his own building, and laid out a garden in his own particular taste adjoining to it, both which he enjoyed with as much content and good humour, as any I ever met with. He entertained his friends with great heartiness, and you might discover in his way of living, an air of grandeur mixed with a kind of frugality which seemed somewhat incompatible. He never conversed with any of the town, nor visited or kept company, and he has often told me he avoided seeing even the town itself as much as possible, and for that reason turned the front of his house quite from it. He had no taste for any country diversions, such as hunting, shooting, fishing, &c. His principal amusement was in his garden, for which he had a turn and taste beyond any I ever conversed with. Retired walks, views, and parterre-work of his own invention and laying out, he delighted in, even to enthusiasm, and

how these differed from all others, may easily be seen by his own garden in Ashburton, or mine in Plymouth. He had also a very high taste in paintings and engravings, the truth of which is evident from that collection which he made, especially of the latter, which I think shews his judgment to be equal to his curiosity. He was very entertaining about these things, and was furnished with many stories and accounts of some great masters. He had also an acquaintance with many of the moderns, especially with the famous Mr. Dhall, the Swede, whom he was at first the principal means of bringing over to England. All his family pieces were drawn by him, and are now extant, though set up to no advantage, and very badly kept. He was a very entertaining companion; for having been well acquainted with the Court of Sweden, and afterwards with those of James the Second, and King William and Queen Mary, he had abundance of stories, which he told with great mirth and humour. He loved a cheerful glass, in which he was usually very regular, unless he happened where the company and punch (for that was his beloved liquor) pleased him, and then he had but little government of himself. He was so fond of it, that nothing could prevent his taking it at the usual hour in the evening. He was once at our house of a Sunday, when his hour of drinking punch and my father's hour of repeating a sermon and going to prayer in the family happened to be the same; he drank and smoked on very comfortably as my father was reading, but when it came to prayers he did vouchsafe to drop the pipe, which, with his glass, he resumed with great relish as soon as he got up from his knees, and went on as if nothing had interrupted him. He did not trouble himself much about religion. He thought it was a kind of science, which had been garbled and cooked up by a set of men for interest, and all he cared to say about it was, that he believed as much as ever he could for his life. He always behaved decently to the Establishment, but he would never go to Church on a Sunday forenoon, because, he said, when they had made an end they began again, which is the case when the communion service is read; and this very much offended him. He had a good taste for

books, and knew how to entertain himself with them, but this was not often. He kept up some show of religion in his family, for prayers were read always on Sundays, and sometimes on other days. When he found himself declining, he wrote of it to his friends as a piece of news, and without expressing the least emotion or concern. I remember he wrote to Mr. Gilling, that he thought he should never see Newton more, for nothing seemed to delight him, and he was going the way of all flesh. I went to see him soon after this account, and found him strangely altered and broken. He took me with him into his garden, and then told me he could not live long, and was satisfied with that share of life and pleasure which he had enjoyed; but he said he was not assured of another state of existence after the present; and the thought of falling into no existence was dreadful. He added, with his usual vehemence, that he would contentedly be drawn asunder that moment, with wild horses, could he be assured of such a state. In this uncertainty I left him, and I never heard that he ever mentioned the least hint of it to any other person, or that he betrayed the least fear or uneasiness to the hour of his death concerning it. On the contrary, he retained and shewed his natural temper to the last moment; for when his own sister came to see him, he was so exasperated, because she did not come sooner, that he collected his whole strength to chide her for her unkindness, and though he was in his agony, and scarce able to speak, he shewed all the marks of resentment, and soon after died without a struggle or a groan.

MR. BENJAMIN SMITHURST.

He was born in London, where his father and mother lived, and was brought down to Saltash when he was about four years of age. The reason of their coming down was on account of the great plague, which raged in the reign of Charles II. They set up some business in the said town, and then his father was made an officer of excise, and in the time of James II. became a supervisor; but he was soon turned out, because he refused to subscribe a private list which his collector produced, by which he was to acknow-

ledge that the King had a power of dispensing with the laws. He followed his trade till King William was settled on the throne, when he was restored to the employment which he had so honourably quitted. After this he removed his family to Launceston, where he set up selling books and millinery wares, intending (as appeared afterwards) the first branch for his son, and the other for his daughters. Accordingly, young Ben was sent to London, as soon as he was of a proper age, where his father bound him an apprentice to a person who was not only a regular bookseller, but who likewise understood the art of book-binding, so that he was qualified to act in both capacities. How long he was in the country before he came to Plymouth I do not know. I very well remember when his father first kept the shop he afterwards was set up in. He came to town with very great advantage as to his profession, for he had no rival in trade, and, therefore, being a person of good manners and good understanding, and also a workman in his way, he very soon got into business; and by being able to supply the orders of gentlemen and clergymen in all branches, he was quickly established in the way of sure getting without running any manner of risk for it. He never sent for any book but what was ordered for; and if any was sent down by his dealers without such order, they were to be returned, so that he was always on a sure foot. He got also a vast deal by binding, which he performed with great nicety, and besides, fell into several other branches of trade, such as the stationery ware of all kinds, instruments and books for navigation, prints of all kinds, all kinds almost of quack medicines, such as Bostick, Stoughton, &c., besides pen-knives, spy-glasses and the like, by which means he soon got together a good fortune, and became a money-lender. He was a man of no expense for many years; all his family consisted of was one of his sisters at a time, to manage his house, and a servant-maid. And then he kept no company, paid or received no visits, and only on a time would go with a friend or two, and spend three-pence of an evening in beer or ale. In the latter part of his time, indeed, he lived more at large, for he kept a horse and rode

often, and was never backward to make one at a party of pleasure, provided it was conducted with decency and innocence. His family also began to increase, for his youngest sister married and had four children, all which fell upon him and his sisters for a maintenance, their father Mr. Smith being an indolent man, and of little or no practice. But the true reason why he first kept a horse was his falling into a hypoish disorder, which had like to have destroyed him. And this was occasioned by his great concern for the death of Mr. Moyle, of Bake, with whom he had lived in great intimacy. That gentleman had a great taste for critical learning, read much, and led a very sedentary life, by which means he contracted a bad habit, and he died of a polypus in his heart. This sunk Mr. Smithurst's spirits to such a degree, that he fancied he was attacked by the same disorder, and for some time he looked on himself as a dead man. He made his will—he took leave of his friends, and had really an intermission in his pulse, which frightened him terribly. However, time and riding wore off the panic, and he became as well as ever. He was no generous tradesman, though strictly honest; and it was very visible in all parts of his life, that he was very mean-spirited where his private interest was concerned. He would never take more for any book he sold than the living price, and if he asked more, and he was paid without words, he would return the overplus; and yet he would never change a book without you lost half the value, and he was sure of getting as much by the second sale as he did by the first. He was very remarkable for a facetious companion, for he was generally on the merry strain, and made himself the life of the company by telling pleasant stories with uncommon humour and spirit. He had a vast collection of these fitted to every topic almost of conversation, some of which, I am persuaded, were of his own invention; it being a maxim with him, that there was no harm in telling what was not strictly true, as long as no person was injured, but, on the contrary, entertained. The worst of it was, he dealt always in that kind of wit called pun: this took extremely with his intimate acquaintance, who always applauded him, and even persons who could dis-

tinguish better would pardon him, and laugh for company, though some of them were sometimes very gross and mean. Matrimony and women were generally the subjects upon which he exercised his wit, and he would often boast of his happiness in being delivered from the troubles and inconveniences which do commonly attend them. But in both these he was very unhappy; for he was at times in love, and courted more women than one, especially the widow Hemyn, who had formerly lived with him as a servant, and he would actually have married her, had not his elder sister Judy, who had always a great dominion over him, prevented it. And though by this means he had no children of his own, yet his youngest sister took care to marry very contrary to his liking, and brought forth several children, every one of whom came to him for a maintenance, though begot by a man whom he hated. And in this view I could never help considering him as like Lord Rochester's hedge-sparrow, which maintains by instinct what is got by a cuckow. I suppose his disappointments in these affairs helped to prejudice him against the sex in general. It was very few he ever spoke well of, and those he did commend had, to all impartial observers, as many foibles as those he was pleased to condemn. He has often argued to me against marrying, upon a very whimsical principle: "Suppose no man," says he, "did marry, then you'll say there is an end to mankind; and then so much the better," would he add, "unless the world was better than it is." This was something so stupid from him, that it surprised me, because it is supposing the bulk of both sexes to be different creatures from what they always were, and always will be and must be. He had one peculiarity beyond any tradesman I ever saw, for instead of shewing you any thing new or remarkable, which was sent him down, he would take all precaution to conceal it from you, and I have often seen him very much disconcerted and out of humour if a person happened to take up and look at a book or a print before he had time to get it out of the way. He had an unhappy faculty of looking on all who did not deal with him in a very bad light; and, on the other hand, was quite, and shamefully, partial in favour

of such as did; all which, I apprehend, proceeded from a mercenary principle born with him, and which it was not in his power to conceal. His way of thinking about religion was very different latterly, from what it was when he first came into the country. When he came first to Plymouth he was what the world calls a thorough Church Tory, full of zeal for the clergy and their Establishment, and of a sovereign contempt for all that differed from him. He was a very strict observer of the ceremonies of the Church, and gave very diligent attendance to the Sacrament whenever it was administered, and always manifested a very great seriousness in his public devotions. He kept Sundays and holidays very strictly, and was unquestionably a man of true piety to the last. But he altered his notions greatly both in religion and politics, by conversing freely with the late Mr. Moyle. He was as great a despiser at last of priests and bigotry as any man, and would bear free conversation about some topics which formerly he thought it was a crime only to mention; but though he fell into a generous and charitable way of thinking, and would converse accordingly, where he might safely do so, yet he seemed to forget his notions when he was at Church. I have often heard him rail at and expose the Athanasian Creed out of it, and laugh at many practices as new superstitions; but yet when he was in, he would reverence that Creed, and comply very devoutly with what he would break jests on the next day; so great was the prejudice which his parents had instilled into him from his very infancy. He had an excellent talent at Botany, and understood the nature and culture of trees, plants, herbs and flowers, both exotic and domestic, better than any man I ever knew. Some of the top gardeners about London have been glad of and courted his correspondence; and the late Botany Professor at Oxford, Dr. Delinius, wrote to him very often. All country gentlemen who had any of this taste would get his acquaintance, by which means he became much more known than persons of his rank generally are. I know of no person that lived better loved and respected, for the whole course of his life here, than honest Ben Smithurst, nor of any man sooner forgot or less

talked of after he was dead. I never could find any reason for this, unless his going to Launceston in the beginning of his last sickness, and his dying and being buried there, might contribute to put him out of his friends' minds. But so in fact it was. Little inquiry was made after him during his illness, and his nephew Ben Smith, who was left in his shop, did not seem very fond of making answers to that little, so that nothing of the nature of his disorder, his behaviour under it, or the manner or circumstances of his death, came to my knowledge. I only heard in general that his illness was tedious, and that he underwent great agonies before he expired. Thus lived and died one of the most facetious companions of his time, to whom may very naturally be applied the discourse of Hamlet to the skull of his old friend Yorick, by any person who shall hereafter see his grave, or light of any part of his remains therein.

It is not a little remarkable, that all his worth should at last descend to the children of his brother-in-law John Smith, who married his youngest sister against his consent, and whom for that reason he never loved. I remember when he was once in a very broken, dispirited way, and thought he should not live long, he made his will, to which I was a witness, and on delivering it to his eldest sister Judy, his executrix, he said, "there Judy, 'tis yours, 'tis honestly got, and I have provided against some people's having to do with it the best I can;" meaning his brother-in-law and family. But it so happened that Ben Smith died consumptive soon after him, and his beloved sister Judy before him, so that it centred in his only surviving sister, Elizabeth Smithurst.

No relations were now left but Mr. John Smith, the brother, and his two daughters Elizabeth and Grace. The brother at last became poor, and led a very indecent life, and she was obliged to allow him £20 per ann. for his life. The youngest daughter Grace fell in love with one Hatherly, who had been a clerk to her father, who had a good estate, but was a very worthless fellow, being both a sot and a fool. However, for peace' sake, poor aunt consented to the match. The eldest daughter Elizabeth did worse, for she fell in love with one Garden, a Scotchman, a sur-

geon's mate of a man of war, who was very poor and very proud. This exceedingly grieved her aunt, who suspected that she would sacrifice herself, her friends, her country, and all the fortune she had in her own power when she was gone. All this happened accordingly, for she sent for Garden in Scotland before her aunt was cold in her grave, who came and carried her off in triumph.

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*Attempt to prop up the Credit of
 1 John v. 8.*

IT is amusing to observe the reluctance with which thorough-bred Churchmen give up every part of the system to which they have been trained, even though exploded equally by history and reason. Who would expect any scholar of the present day to stand forward in vindication of the notorious forgery of the Three Witnesses' Text? Yet Mr. Todd, in his *Memoirs of Bishop Walton*, recently published,* makes a feeble and awkward attempt to bolster up the interpretation. This notable specimen of Lambeth criticism is found in *Notes on Walton's "Considerator considered,"* or reply to Dr. Owen's *Considerations on the Polyglot and Prolegomena*. Owen, who lost himself in this controversy, had challenged Walton to prove that "there was ever in the world any other copy of the Bible differing in any one word, from those that we now enjoy." In reply, Walton says, amongst other things, "What thinks he of those places in the New Testament, especially that in 1 John v. 8, where a verse is left out in many ancient copies, and appears so to have been by the fathers that wrote against Arius? Is there no author of credit, no monument of antiquity, that testifies that some ancient copies wanted these words, which yet all our modern copies have?" Upon this the biographer makes the following annotation, (Vol. II. pp. 327, 328,) which we esteem worthy of being preserved:—

"Meaning the omission of the seventh verse; in favour of the genuineness of which, notwithstanding the severe castigation of Archdeacon Travis for defending it by Professor Porson, and notwithstanding the consent of many critics, both

at home and abroad, to give it up, there is not so weak a body of testimony as some are content to believe. Some existing MSS., though few, contain it. Manuscripts, known to have existed, have been authentically stated to contain it. Of the very numerous MSS., in various libraries, yet uncollated, who shall say how many of them want it? Not a few of the Christian fathers maintained it. Selden appears to have supported it. Mill defended it. Bentley, indeed, read a lecture at Cambridge to prove it spurious; but, says Whiston, his learned contemporary, 'he dares not now wholly omit it in the text of his edition of the New Testament, which he has promised but not yet performed.' But let Bentley speak for himself on the subject of this verse, though his edition certainly did not appear: 'What will be the event about the said verse of John, I myself know not yet; *having not used all the old copies that I have information of.* But by this you see, that in my proposed work the fate of that verse will be a mere question of fact. You endeavour to prove, (and that's all you aspire to,) that it *may* have been writ by the apostle, being consonant to his other doctrine. 'This I concede to you; and if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down without the help of that verse, and let the *fact* prove as it will, the *doctrine* is unshaken.' Letter to some unknown correspondent, Bentley's *Epist.* ed. Burney, 1807, p. 238. Just and satisfactory as the concluding remark is, and proper as are the observations which precede it, still the verse ought not yet entirely to be given up. The lost MSS. of Stephens may yet again meet the critical eye; and MSS. at present only known to exist, as well as many at present undiscovered, may compensate future examination with the desired discovery. I will only add, that among the many critics who have impugned or maintained the authenticity of this verse, I have not yet found one, not even the sagacious Porson himself, who has named or referred to a fellow-labourer in the contest, the Rev. T. Dawson; who is the author of '*Disceptatio Epistolaris de Cœlestibus Testimoniis 1 Johan. v. 7. In qua, ex binis Manuscriptis eximiis, indubio evincitur αὐθεντία istius versiculi,*' &c. The author appears to have been an amanuensis of Dr. Cave, and the tract is worth reading."

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 Sir,

IT is with diffidence I request the insertion of this letter in your *Monthly Repository*; and while I can-

* In 2 vols. 8vo. 1821.

not but think that there are many who will agree with me in much of its contents; I am fully aware, that there are few whose opinions on the subject of it, would not be perused with greater interest and more solid conviction. Those who feel themselves attached to the principles which more peculiarly characterize the Unitarian Dissenters, cannot but be solicitous that their ministers should be men of education, as well as of moral merit, and that the performance of the sacred offices of religion by the vulgar and illiterate, which, I regret to say, has of late been countenanced in one or two chapels, should be marked by the most decided disapprobation.

When we see our minister ascend the pulpit, the belief of his superior attainments and more cultivated understanding, must of necessity give to his discourse both weight and authority; and while we are informed, that though much which now is hidden shall one day be revealed, we are well aware the learning of the scholar and the theologian has thrown a light upon many passages, from which much knowledge and improvement have been derived.

We know that the wild enthusiast and bold declaimer are generally ignorant, and that humility is found only in those whose attainments are far above mediocrity. Who, let me ask, can hope for improvement from the silly rhapsodies of a self-created minister, whose honest employment behind the counter has been abandoned in the vain hope of distinguishing himself in the pulpit, and who has unwittingly dared to pretend to give that instruction to others, which, it must be apparent, he would so long have needed himself?

Is it from the hope of gaining proselytes, or from the fear of losing converts, that an enlightened and respectable minister sanctions the performance of the religious duties in a man whose situation in life is little better than a common servant?

It has always been considered advisable that our priests should receive a superior education.

It is true, the great practical duties which we are called upon to perform may be enforced without eloquence; but we look for something more: we dissent from the Establishment, and we expect that our ministers will stand

forward and be heard, not only from their pulpits confirming the wavering, but be seen, if needful, issuing from their closets, the able, yet temperate, advocates of a righteous cause.

The mode of worship adopted by the majority of Protestant Dissenters, is also a strong additional reason why the minister should be a man of education. So long as the extempore prayer holds its place in their chapels, so long may canting nonsense be heard instead of those pious and simple addresses which derive their eloquence from the heart, and are beautiful only from the total absence of imaginary ornament.

It is infinitely better in the propagation of important truth to appeal rather to the reason than the passions; but the illiterate pastor is miserably ignorant both of what he is to convince and of the art of convincing; and, in the place of the steady, solemn manner of the Christian gentleman and minister, you are disgusted with the arrogant self-importance, and the arduous display of that mite of knowledge, which are discoverable in the clumsy candidate for holy orders.

Nor is the active duty of the Christian minister confined within the walls of his church; he has to comfort the sick, to administer hope and consolation to the dying, to animate the penitent, and to reprove the guilty.

There are distinctions and gradations of rank, and we know the influence which they carry, even in the common concerns of life, and when we can see them backed by the more powerful influence of mind and character, we may fairly hope for the happiest results. When you cease to commit your pastoral duties to men of education, as well as of somewhat superior rank, you will soon perceive the more respectable part of the congregation diminish, and its more humble members any thing but improved. They have hitherto felt respect, because their minister was superior in situation to themselves; it was necessary, or his influence would have been but very trifling,—they were enlightened, because by his education he was enabled, in a clear and persuasive manner, to impress on their minds those precepts with which they ought to be familiar,—and the consolations which he administered were received with gratitude and confidence, because

his knowledge gave them an earnest of their truth.

That zeal is, I apprehend, misplaced, which permits ignorance to assume information for the sake of attempting to keep together a congregation. Where proper supplies cannot be obtained, the place had far better be closed; for when it is not, the Dissenters, though they may desire to do good, meet only with derision.

M. S.

SIR, July 5, 1821.

I WAS looking the other day into the Life of Thomas Firmin, when I observed, with more attention than I had done before, the following passage, which is at pp. 85, 86, of the ed. 1698, and at p. 70 of the republication by the Unitarian Society, 1791:

"My Lady Clayton has so great a respect for his memory, that she has, (with the concurrence of Sir Robert,) since his death, erected a handsome monument in their garden at Marden, in Surrey, in a walk there, called Mr. Firmin's walk, by reason of his contrivance and activity in it. This monument is a marble pillar, about eight feet high, with an urn, and flowers growing out of the top of it, with this motto, *Florescit funere virtus*; an emblem, you may conceive, of death and resurrection."

Then follows "the inscription" on "a marble table fixed to one side of this pillar," and designed "to perpetuate (as far as marble and love can do it) the memory of Thomas Firmin, citizen of London." After characterizing Mr. Firmin's extraordinary exertions for the public good, under the impulse of a "charity not confined to any nation, sect or party," the inscription is thus concluded:

"His agreeable temper rendering him an extraordinary lover of gardens, he contrived this walk, which bears his name, and where his improving conversation and example are still remembered. But since heaven has better disposed of him, this pillar is erected to charity and friendship by Sir Robert Clayton, and Martha, his lady, who first builded and planted in Marden.

"Born [1632] at Ipswich, in Suffolk. Buried [1697] in Christ-church Hospital, London."

I had the curiosity to inquire where Marden was situated, and who were

these titled friends of Firmin. Sir Robert Clayton, I found, was M. P. for London in ten Parliaments which occurred between 1678 and his death in 1707. He was Lord Mayor in 1679, when he held his mayoralty in his mansion just built in the Old Jewry, and where the *London Institution* was opened in 1805. Mr. Granger (*Biog. Hist.* III. 397) says of Sir R. Clayton, that he "well understood and sedulously promoted the commercial, civil and religious interests of his country." Becoming "obnoxious to the Duke of York by voting for the Exclusion Bill, he retired from business, and amused himself with building and planting, after that prince ascended the throne. When the Prince of Orange was at Henley, he was sent in the name of the city of London to compliment him on his arrival." Sir Robert Clayton had the honour to be traduced, under the character of *Ishban*, in the latter part of *Absalom* and *Ahitophel*, the composition of which, "unhappy Dryden," tired, perhaps, of his servile task, committed to that inferior hireling rhymers, *Nahum Tate*. Of *Martha*, the lady of Sir Robert Clayton, I can find no account.

Marden Park, still possessed by a *Clayton*, is near Godstone, to the right of the 17th mile-stone on the road through Croydon to Lewes and Brighton. I wish one of your readers who may be travelling that road would ascertain and inform you whether the *marble pillar* is standing, and if "Mr. Firmin's Walk" is yet to be distinguished, after the changes and chances of 124 years; for so long has Thomas Firmin now rested from his *works of faith and labours of love*.

N. L. T.

Selections from "The North American Review."

Neglect of German Literature in England.

[In this Journal for April 1820, is a review of "Works of the German Astronomers," in which instances are given of their being unknown to scientific men labouring in the same department in this country—this leads to the following passage—]

IT is not, indeed, with respect to mathematics and astronomy alone,

that our brethren beyond the water are chargeable with a neglect of continental literature. We have as yet seen no notice of consequence, in any British Journal, of Mr. Bouterwek's History of English Poetry, which forms a portion of his large History of Belles Lettres in modern Europe. Sismondi has borrowed liberally from this work, and professes his obligations to it. And though a work embracing the elegant literature of the Portuguese, Spanish, French, Italian, German and English languages, cannot be expected to be executed equally well in every part, yet we surely have no book in our own language which can claim equality with that portion of Mr. Bouterwek's which treats of England. The French have long since translated the volumes which contain the history of their literature; but those which are devoted to that of England are not even known to the nation most concerned to read them. There is, in fact, a superciliousness in the manner in which our transatlantic brethren are apt to speak of Germany and German learning, highly unbecoming the courtesy of true scholarship, and unfavourable to the progress of learning. It is an inadequate excuse for this, that they do not understand the language and literature which they disparage. For, besides that not understanding a thing is a poor excuse for vilifying it, the same unfriendly spirit prevails in those departments of study which are pursued in the Latin language. We have never witnessed without regret the unfriendly tone assumed by so great and wonderful a man as Porson toward scholars like Hermann and Jacobs; and this feeling of regret at a tone, which the unquestioned superiority of Porson might palliate in him, turns into disgust when we see it imitated by such disciples as Bloomfield and Kidd toward men like Seidler and Schæfer. The cause of classical learning in England needs not the aid of such an affectation of superiority. For though the number of profound classical scholars is far greater in Germany than in England, and the progress made by the Germans in some parts of classical literature, as particularly the doctrine of the Greek metres, is beyond any thing which the English press has yet shewn us, still the memory of Porson, and the reputation of

Gaisford, Elmsley and Dobre, are praise enough for this generation, to enable it to enter honourably into the comparison with any other country or age in the department of Greek literature. We should not have dwelt so long on this topic, had not the cause of learning suffered a serious detriment from the unfriendly spirit in question, of which we will give one more instance. It is known to every biblical scholar, that the translation of Michaëlis by the present Bishop of Peterborough, the only living theologian of any considerable note in the Church of England, has produced a new era in the science of theology in that country. It was, therefore, to be supposed, that farther light and aid from this language would have come with a favourable prepossession to English biblical critics. So far has this fair expectation been disappointed, that every attempt to translate Eichhorn's Introduction to the Old Testament—a work in every respect incomparably superior to the Introduction of Michaëlis to the New Testament—has been systematically discouraged. Dr. Geddes informs us, in a Latin letter to Eichhorn, appended to Good's Life of the Doctor, that on his presenting a proposal for such a translation to Bishop Horsley, he was treated with great rudeness by that prelate. This might the sooner be pardoned from Bishop Horsley, who, not knowing the German language, might more naturally be insensible to the value of an author like Eichhorn. But what shall we say to language like that which we are about to quote from Bishop Marsh himself, the translator of Michaëlis, whom ten years' residence at Leipsic must have put in a capacity, one would think, to translate any German author: "Nor can it be necessary to say any thing more at present of Eichhorn's Introduction, which has never been translated, *and from the difficulties, both of the language and of the subject, cannot be understood by many English readers.*" (Lect. iii. p. 60, Amer. edit.) Does this mean that an English reader, *not* understanding German, would be unable to read the work? If it do, the proposition is correct to be sure, but singularly nugatory. If it mean that an English reader, understanding German, would still be unable to understand this work, we wonder at the

assertion, and wholly deny its correctness.

We make these remarks without any fear of an invidious interpretation. Lichhorn's work is well known in this country, and as universally prized for its extent of erudition, as reprobated for the license of the theological views which it implies.

Accounts of Olbers and La Place.

(From the same number and article.)

DR. OLBERS is well known as one of the most distinguished astronomers of the present day. He was born at Arbergen, in Germany, Oct. 11, 1758, and now resides in Bremen, where he has erected an observatory upon the top of his house. He is skilful as a physician, but retired from practice, except in cases of friendship or charity; but particularly eminent as an astronomer and a mathematician. His most important publication is the work here mentioned. (*A Treatise upon the most easy and convenient Method of computing the Path of a Comet, from several Observations. Weimar, 1797.*) To him we owe the discovery of the planets Pallas and Vesta. He also discovered a very singular comet, or collection of shining matter, without a nucleus, and so extremely rare, that it did not obscure the smallest fixed stars when passing centrally over them; and, what is most remarkable, this small speck of light is revolving somewhat like a primary planet about the sun in a period of 75 years. The excellent character and talents of Dr. Olbers make him an object of the greatest respect and love. One of the most noted of the German astronomers, when giving an account of this little comet, says, very happily, "Our Olbers, the fortunate Columbus of the planetary world, was the discoverer of this wonderful star. Science and her votaries feel the most lively interest in this uncommon man, who, in his peaceful path marked with intellectual energy, has discovered to us three new worlds. In the strict sense of the word, he may be called the favourite of the heavens and of the earth, useful to all; in the day stretching forth his helping hand to relieve the distresses of suffering humanity, and in the darkness of the night pene-

trating into the farthest recesses of the starry firmament."

PETER SIMON DE LA PLACE, Count of the French empire, was born at Beaumont-en-Auge, March 24, 1749, and is allowed by all to be the greatest mathematician now living. The volumes of the Academy of Arts and Sciences, and the National Institute of Paris, contain many of his memoirs, and he has published separately several works, particularly his *Exposition du Système du Monde*, and his *Théorie Analytique des Probabilités*, and, above all others, his *Traité de Mécanique Céleste*, which is a complete system, explaining fully the effects of gravity upon the figures and motions of the heavenly bodies. Of the many discoveries he has made, we shall mention a few of the most remarkable, for the sake of readers not conversant with his works. 1. The theory of the motions of Jupiter and Saturn, in which he discovered a very great *equation*, whose period is 917 years. This has enabled astronomers to account for several inequalities which had for many years been observed in the motions of those planets. 2. The very remarkable equations which regulate the mean motions and the mean longitudes of the three inner satellites of Jupiter, called with great propriety, by Biot, *La Place's laws*. 3. The cause of the acceleration of the moon's motion. 4. An accurate determination of the sun's parallax by means of a small inequality in the moon's motion. 5. The quantity by which the earth is flattened at the poles, discovered by means of two small inequalities in the moon's motions. 6. The laws of capillary attraction. 7. Complete formulas and calculations of the perturbations of the motions of the planets. These discoveries, together with a multitude of improvements in analysis and in every branch of mathematical knowledge, place this immortal man far above any of his contemporaries in the walks of science.

Eulogy on Newton.

(From review of "Bailly's History of Astronomy," in the Number for January 1821.)

It is worthy of remark, that though the English nation is so justly proud

of this illustrious philosopher, it has left it to foreigners to do justice to his character and his writings. Among these, there are none of the popular class whose account is more full and more eloquent than that of Bailly. The following is selected as a specimen:

"In speaking of Newton," says he, "who was alone and modest, who did not seek to appear, who did great things with simplicity, it is necessary to be as simple as he was, as nature whom he followed. We shall not speak of his studies; he was born rather to invent than to study; he is not seen like others, advancing by efforts and by failures. Thus Fontenelle applies to him a thought of the ancients respecting the noble river which fertilizes Egypt, the source of which was a long time unknown: *Men are not permitted to see the Nile in its feeble, emerging state.*

"Newton was at mature age when he published his immortal work. He had been revolving the subject in his mind, and maturing the truths, during twenty years. Nothing but excessive modesty could have so long prevented his assuming such a superiority over the most distinguished men of his age. So rare a merit ought to be preserved in history. Justice requires that men should be known by their virtues; and pride may learn by examples, that modesty is almost always inseparable from true greatness.

"Newton, more than any man, owes an apology for his elevation; he took a flight, so extraordinary, and returned with truths so new, that great address was necessary in those who would resist these truths. Doubtless other discoveries were necessary to prepare the way for Newton. Particular views lead to more general ones. Hooke pronounced the name of attraction; he thought it was universal; he asked what were its laws. As to facts and principles, Kepler had given the laws of motion of the celestial bodies, Galileo those of the descent of heavy ones near the earth, Descartes had announced the centrifugal force, Huygens had established its principles and variations; such are the steps by which Newton rose. It is thus that the mind of one age is formed by that of the preceding. But past ages had left errors as well as truths; a singular

talent was necessary to make the discrimination, and to call to its assistance all the parts necessary to so great a design. It is a beautiful sight to see Newton moulding the earth to its proper shape; saying to the tides, 'Hitherto shall ye come, and no farther;' chaining the planets to an immoveable centre, and prescribing limits to the eccentric wanderings of comets. How elevated his rank, how far removed from all who have preceded him in the same career! Newton was as singular for the character of his mind as for its superiority; it was pure and without alloy. Genius, for the most part, is ardent and passionate; it seems to require the impulse of motion, in order to rise. That of Newton was great without passion, and tranquil without losing any of its activity. There is no appearance of effort in what he does; he employs one truth to develope another; he seems to have made use of his genius merely to transport him to the centre of nature, where all the rays of truth meet; he relates as a spectator what he saw.

"Newton had acquired all his glory by the time that most men begin their career. He passed the rest of his life in civil employments, in reaping the fruits of his labours, in receiving the esteem and admiration which were so universal. Rewards and titles were heaped upon him, which did less honour to the man who received, than to the nation who conferred them. The eulogy of the English will always find itself connected with that of Newton. This nation has the credit of discerning merit, and of rewarding it with admiration; talent has a rank in it, and becomes the object of a durable homage. The genius of Newton, perhaps the most rare that any country or any age has produced, excited a general enthusiasm. His philosophy was that of England; all her distinguished men were his disciples; the whole mass of her enlightened citizens, freest in a free country, chose him for their chief and dictator; and the nation rendered him a kind of worship. This great man shewed still his superiority by preserving his modesty; he never abandoned it: the serenity of his mind was not disturbed by so many distinguished suffrages; he always possessed his soul; he was no less remarkable

for this than for his talents. Having long enjoyed what is most valuable among men, virtue and glory, he at length closed his life in that peace which he had ever sought, and in that advanced age which seems to be the recompence of virtue, and the consequence of a tranquil life."

Condition of the Jews in Rome.

(From a review of Lyman's "Political State of Italy," in the same number.)

Paul IV. confined the Jews to a quarter of Rome, on the left bank of the Tyber, near the theatre of Marcellus, where they still live; this quarter is called Ghetto.* It is separated by walls and five gates from the other parts of the city; every night, about an hour after sun-set, these gates are shut by the guard of the city, and not opened again till next morning at sunrise. During the French times, a perfect liberty of residence was allowed the Jews; but since the restoration, they have been driven back to their ancient limits, enjoying only the small privilege of keeping shops within two hundred yards of the gates of the Ghetto. These Ghettos are now only known in Rome, though in the other cities of Italy the Jews, for the most part, continue to live in a particular quarter, either from habit or of their own accord. Their number in Rome is about 4,500. It cannot be ascertained exactly, as there is no return of this population; and owing to their habits of life, and the size of their families, the common methods of calculation do not apply to them. They are poor, degraded, reviled and scoffed at, by the Christians, who call them "Someri," (asses,) while the Turks, in their turn, call the Christians "dogs." Nevertheless, the government protects them from insult and injury, though it compels them to live in a filthy and unwholesome part of the city, and denies them the rights and privileges of Roman citizens. The Jews, in Rome, are in great poverty; the richest among

them keeping only a small shop for the sale of cloth and grain.

The Nonconformist.

No. XXI.

Thoughts on Freedom in Matters of Opinion.

NO subject can offer a wider field for inquiry, than the disposition to controul the opinions of others which has existed among mankind in all ages.

It is easy enough to perceive that property would furnish a temptation to violence in a very early stage of society; but it is not quite so easy to explain all the encroachments which have been made on the right of private judgment.

True it is, that by far the greater number of even these aggressions may be traced to the love of property; for certain classes of men soon begin to draw wealth and rank from the opinions of society, which acquisitions they would lose if the public mind were drawn into a new course: but this principle, although so powerful, will scarcely account for all the persecution which has been raised against reason whenever she ventured to oppose fashionable creeds. Instances will readily occur to every mind, of unjust opposition which could not have been generated by any fear of losing the solid proceeds of orthodoxy. The great dislike, as it appears to me, that persons feel to have their opinions impugned, results, in a great measure, from the manner in which they are usually made up. The number who have imbibed any part of their creed, religious or political, from a careful examination of the arguments on which it is founded, must be very few. It is the condition of our nature to believe, before it is possible we should have had an opportunity of collecting evidence. In philosophy, we examine first, and believe last (if at all); but in common life, we often believe first, and examine, if at all, afterwards. The habit of what may be called unphilosophical belief, is of necessity among the earliest we form. I much doubt if any man has time (I am sure few have inclination) to try, link by link, every chain of reasoning in every proposition to which he has given his

* "Ghet," among the Jews, is the name of the act of divorce when they repudiate their wives, founded upon this verse of Deuteronomy (chap. xxiv. 1): "Then let him write a bill of divorcement, and give it into her hand, and send her out of his house."

assent. We are, therefore, in some measure, obliged to indulge the habit of reasoning and examining evidence by proxy, or, what is the same thing in other terms, we are obliged to depend upon authority. Now the value of any authority is regulated by the numbers who assent to it. The very ignorant, who in matters of difficulty rely altogether upon authority, have no method of judging between two propositions but by counting the numbers who support each, and believing according as the balance directs. In an early period of our own history, we find judicial decisions made upon this principle. The *compurgators* of the Saxon times were friends of the litigant parties, who came for the purpose of swearing to their respective credibility. No sooner was a suit commenced, than the plaintiff and defendant went out to recruit for partisans, their success depending, no doubt, upon their offers of pay and bounty. At length, the day being arrived, they appeared at the head of little armies, discharging at each other volleys of oaths with a celerity which would not disgrace more modern and regular soldiers. The judges had nothing to do but reckon the forces on each side, and the points at issue were determined.

As all authority depends upon numbers, every subtraction from those numbers must weaken it, and in the same degree must it weaken the faith of all who take the authority for their guide, and thus they become the prey of doubt, which, as the experience of every one must have proved, is to men in general the most painful state of mind into which they can be thrown. There is no acquisition made with so much difficulty as the power of contemplating a question day after day, the mental balance vibrating until the preponderance of argument or testimony shall fairly turn the scale. With this view of the subject, we cannot be surprised at the hostile feelings produced by innovation, or the innumerable attempts which have been made to reduce opinion to one pleasant uniformity, and rid the world of doubters, cavillers and querists, who, not satisfied to wear their creeds, as the Swiss peasants do their Sunday clothes, from generation to generation, are troubling the world with strange fashions and vagaries of their own.

Perhaps these considerations may throw some light on the cause why the most sanguinary punishments have so often been reserved for offences against opinion.

If I read in the newspapers of a forgery committed in a distant part of the country, my reason, to be sure, tells me that, as having been guilty of a crime against society, the culprit ought to be punished, but my feelings are very slightly moved; the chances against my suffering by the offence are so remote as not to be worth calculation. If, on the other hand, a man has impugned some tenet which I hold dear, I feel my interests affected; nor is it of the slightest consequence whether the blow was given from my own neighbourhood or from a distance; its effect is the same. Thus, allowing for a moment that heresy is an offence, we see a species of ubiquity in the injury which seems to account for the bitterness with which it is avenged.

I must not, I am aware, lose sight of the principle to which I alluded at the commencement of my paper, namely, that public opinion has been made a species of property, nor that an able and powerful body of men was long dependant on this property for high rank and prodigious wealth.

Certainly, this principle of action is most powerful; but as it will not account for the bigotry of those who do not feel this interest, so neither will it explain the sanguinary character of religious persecution. We do not find civil governors punish attacks on them with equal severity, although their existence is as much threatened by rebellion as that of the clergy could ever have been by heresy. Nor must it be forgotten, that the civil governor holds physical power in his own hands, and is not obliged, as the clergy were, to apply for assistance to an authority which, being more remotely interested in the controversy, might naturally be expected to act as a check on their violence.

It is absurd to inveigh against the bigotry of priests, as if they were something more or less than men. Like all of us, they are the creatures of circumstances, and only act on others by calling into play the principles of the human mind. It is unjust to describe them as the monopolists of persecution: they would have been

powerless if there had not been feelings in the breasts of the laity which responded to theirs with pretty accurate accordance. Indeed we see, that wherever the sympathy fails, a difference of effect is visible. We never find the church able to enforce the payment of her revenues with the terrors with which she guarded her dogmas: there her interests acting in opposition to those of the laity, her power would be proportionably diminished.

If the suggestions which have been thrown out are at all founded in truth, it should follow that three causes may abate the ardour of persecution. 1st. Increase of knowledge. This cause operates by accustoming the public to examination and discussion. Sects arise, and each man learns from the necessity of the case to bear that want of uniformity in belief which was at first so irksome.

2nd. The diminution of either the power, the wealth or the numbers of the body whose interests are dependant on the prevalence of certain opinions; and,

3rd. Indifference to the subject on which the opinions are held.

It has been a favourite indulgence with writers against Christianity, to declaim against it as peculiarly a religion of persecution. That the professors of Christianity have too often disgraced their religion by a direct opposition to the precepts of their Founder, cannot be denied; but that the superior liberality of the Pagans (even admitting the fact) arose from any knowledge of the true principles of toleration, or any instinctive application of them, may well be doubted.

The great plasticity of Paganism must never be forgotten. A religion, of which the scriptures were to be found only in the works of the poets, could not be bound up in articles, and consequently nothing more than a general faith could be demanded or professed. There were no books among the Greeks and Romans set apart as peculiarly sacred; every writer took the traditions of the vulgar as they floated down to him, and modelled them to suit his imagination and his subject. A new God, therefore, no more shocked them than a new saint would a Roman Catholic. In fact, their mythology was rather a plurality of religions, where every worshiper

might choose his particular divinity, than a faith where the object or objects of worship are common to all. The very loose notions which the ancients had, even respecting the identity of their gods, may be seen in Tacitus, who represents the Germans as worshipping Mercury, Hercules and Mars, although we know, nor could Tacitus have been ignorant, that the deities whom he calls by these names, had few attributes in common with their classic brethren.*

We then cannot wonder that as long as innovators were employed in adding to the Pantheon, they would excite no hostility in the public mind, and if the Christians had chosen to act in like manner, they would have escaped the dreadful persecutions which they endured from their liberal antagonists. In truth, until the establishment of Christianity, there had been little opposition to the prevailing opinions: that little, however, though extremely guarded, as in the instance of Socrates, met with no indulgence.

The philosophers I put out of the question; they never seem to have attacked the priests or attempted to influence the minds of the people. They joined also in the public rites; and such a conformity in a religion which had so little else than ceremony in its composition, was all that could well be demanded.

Let their treatment of the Christians shew how any real and substantial reform would have been received among them; and when we talk of their liberality, let us remember, that although they were indulgent enough to those who increased their stock of superstitions, they seldom extended any mercy to those who attempted to diminish it.

In considering the persecutions which have arisen in the Christian world, we must also look at the social state of Europe, during the period of their birth and progress. Among the hordes which peopled the North, the great object of human existence was war. Fighting was at once their business, their amusement, their morality and their religion. Their revenues were the plunder of their enemies. The pleasure of destruction, if we may

* *De Moribus Germanorum*; and see the Eddas.

judge from the fragments of their poetry which have come down to us, absorbed their imaginations. Courage was the highest of virtues, cowardice the most unpardonable of vices, and the joys of their heaven consisted in a daily hewing in pieces of their friends, who, on their parts, were not slow and ungrateful in returning the favour.

But when these nations had spread over the South, and had quietly sat down upon the lands which they had parcelled out among each other, a wonderful change took place in their polity. Their conversion to Christianity would at least give a new tone to their religion and their morals. But their whole course of life was altered. Where a people exists by war, it is impossible for any very complicated system of aristocracy to gain ground. A man of thews and sinews must not be slighted, whatever may be the meanness of his fortune or his pedigree. Now, however, each ranked according to his possessions; or, indeed, by the establishment of the feudal system, the community was one of lands rather than of men. The estate was the substance, and of course the possessor became a shadow. Hereditary succession, with all its train of consequences, good and evil, came in, and the old channels to riches and fame were either narrowed or entirely closed.

Such was the state of Europe when a power arose, the most extensive, deep laid and portentous ever recorded in history—the power of the church.

At a time when hereditary succession had entered into every ramification of civil life, she opened her gates impartially to all ranks, offering to their ambition a splendid perspective of wealth and honour. She had a complete monopoly of learning, science and art. The celibacy of the clergy protected them from the danger of being drawn aside from her interests by the ties of family, and ensured to her all their possessions. Living together in large bodies, and having no objects to distract their thoughts and affections, her aggrandisement became with them the great end of existence; finally, the hierarchy of which they were a part, extended throughout a large fraction of the civilized world.

If this picture shews how dangerous she might become by her power, it is not less true that even more was to be

dreaded from her weakness. The empire of the church, mighty as it was, depended altogether on opinion. The physical power by which her revenues were protected was, except in the Papal states, almost always in the hands from which they were drawn.

If public opinion were necessary to protect the ecclesiastical possessions, it was not less requisite for augmenting them; and for these purposes every engine, which the combined ability of almost all the world could construct, was put into motion.

It ceases, then, to be a matter of wonder that the church held opinion in such bondage—her existence depended upon it. Free inquiry she instinctively foresaw would be her ruin. Hence all her dogmas against the right of private judgment—hence the Inquisition—hence the diabolical persecutions which have sunk modern Europe below the most degraded of the Pagan nations. I except not even those whose altars have streamed with human blood, because I can see no difference between a Mexican sacrifice to Zochequetzil, and Spanish immolations to the deity of cruelty and superstition, except that the savage appears to have satisfied himself with merely depriving his victim of life, while the Christian, more refined in his pleasures, could not forego the enjoyment of subjecting his fellow-creature to the most excruciating torments.

By a wise and benevolent provision, every bad institution contains within itself the seeds of destruction. The complete mastery which the Church of Rome had obtained over the mental powers, urged her to acts of the most reckless extravagance. She forced upon the unwilling vision of the laity the sight of her enormities—and she fell.

But although the Reformation struck a fatal blow to ecclesiastical power, yet the mental habitudes which had been engendered by it existed long afterwards. It is astonishing to see how little the subject of religious liberty was understood by the first Protestants. If they could have controuled the march of events, we should only have had a change of tyrants. Fortunately for us, their opposition to Popery had much wider effects than they wished or foresaw. The monopoly once destroyed, competition of necessity arose, and

although, perhaps, every theologian would have had no objection to employ coercion against his antagonist, yet that being in most cases impossible, he was obliged to appeal to reason.

How slowly, and with what reluctance, polemical disputes were submitted to the arbitration of reason; how much divines preferred scurrility and declamation to argument, they well know who have read the works of the early controversialists. No sect was willing to accord to others the rights which they claimed for themselves. The motives to persecution, which the church had furnished from interest, were now supplied, though happily in a less degree, by the violence of party feeling; and although the way to truth and liberty had, by the destruction of the Church of Rome, been opened, the advances yet made were tardy and uncertain.

The first writer who pleaded the cause of religious freedom upon broad grounds was Acontius.* It is impos-

sible to read the work of this great man, without being delighted with the amiable and enlightened spirit which

One would almost as soon think of looking for wit in the "Fun Box broke Open," or for natural philosophy in "The High German Conjuror's Last Legacy," as for the powerful reasoning of Acontius, under such a disguise. His own title was sufficiently quaint, it required no amplification. Goodwin, however, was worthy of the cause. His Epistle to the Reader proves him to be firmly attached to the great principles of religious liberty. "If men" (says he) "would call more for light and less for fire from heaven, their warfare against such enemies would be much sooner accomplished."

"For he that denied the one hath promised the other. (Prov. ii. 3—5; James i. 5.) And amongst all weapons there is none like unto light to fight against darkness. But whilst men arm themselves against Satan with the material sword, they do but ensure his victory and triumph."—Epistle to the Reader.

Goodwin's name was excepted from the act of oblivion.

Since I wrote this paper, my attention has been called to a most valuable article, which I regret I did not read at an earlier period, The Nonconformist, No. XV. (XIV. 680.) I must request the reader to turn there for an interesting account of the early friends to religious freedom on the continent. He will find that I have been in error in giving precedence to Acontius, and as great part of his merit depended on his leading the way to liberality, I am compelled to admit, that if I were to write again it would be necessary for me to qualify a little my admiration of him. From the learned author of the paper to which I refer, I am indebted for the following additional information respecting the sentiments of several writers mentioned in that article. I wish this gentleman could be prevailed upon to supply that great desideratum in English literature—a complete history of Religious Liberty. The work would be worthy of his talents. At page 741 the reader will see a reference to a work on toleration, which Bayle attributes to Castalio. It was printed at Magdeburg in 1554, eleven years before the first edition of the *Stratagemata Satanae*, by Acontius, which appeared at Basle in 1565. Castalio refers to the opinions of Aretius, Catharus, Joannes Witlengius and Basilus Mentfortius, so that he was not the first who embraced liberal opinions. Who and what they were I know not; Bayle does not mention their names.

* Acontius, or Aconzio, was born at Trent early in the 16th century. He came to England and had a pension from Queen Elizabeth; but not, as it should seem from his epistle to Wolfius, for his great work the *Stratagemata Satanae*, but for his knowledge of the art of fortification. His book drew upon him the hatred of many of the Protestants. Rivetus accuses him of being the forerunner or fellow-soldier of the Socinians, although his creed, which Acontius gives at length, shews him to have been an Arian. Arminius, however, much to his honour, warmly admired his work, and calls him *divinum prudentiae et moderationis lumen*.—Bayle. Ramus, who was killed in the massacre of Paris, has also testified his admiration of Acontius, as did Commenius in his preface to his Epitome of Natural Philosophy.

The four first books of the *Stratagemata Satanae* were translated into English, and published in 1648, by John Goodwin, under the title of "*Satan's Stratagems, or the Devil's Cabinet Council discovered*." I suppose the book had not a very rapid sale, for in the year 1651, I find a copy of the same impression with a new title-page, and a recommendatory letter from Mr. John Drury, one of the Assembly of Ministers, to Mr. Samuel Hartlib. The book is now called "*Darkness Discovered, or the Devil's Secret Stratagems laid open*." Goodwin certainly was not very happy in either of his attempts.

breathes through every page. To our shame be it spoken, that, although from the circumstances under which it

was written, it is peculiarly connected with England, it has never been translated (at least in a complete state) into

"You ask me first for Castalio's sentiments. If, as I conjecture, the work entitled *De Hæreticis an sint persequendi*, &c., which purports to be compiled by Martin Bellius, and to which Beza's celebrated treatise, *De Hæreticis à Civili Magistratu puniendis*, &c., was an answer, was drawn up by Castalio, it seems to have been his opinion that Turks and Unbelievers ought not to be molested by the civil magistrate on account of their principles, though he appears to think differently with respect to *Atheists*: 'Si quis (as he writes in the work referred to) Deum negat, is impius et atheus est et omnium judicio meritò abominandus.' Having noticed the agreement of the Turks and Christians in their belief of One God, and afterwards the diversity of their opinions respecting Christ, he proceeds, 'Quid igitur in tantis dissidiis superest? Ut fiat quod docet Paulus—QUI NON COMEDIT, COMEDENT NE CONTEMNAT, NAM UTERQUE SUO DOMINO STAT AUT CADIT. Ne damnent Judæi aut Turcæ Christianos, rursusque ne contemnant Christiani et Turcæ Judæos—sed potius doceant et pietate alliciant. Itemque inter Christianos ne damnemus alii alios, sed si doctiores sumus, simus etiam meliores et misericordiores.'

"There is some reason to suspect that the Unitarian writers of this period wished to evade the question respecting the toleration of Unbelievers, lest by opposing it they should weaken their defence of religious liberty, or by advocating it increase the odium which their religious tenets had drawn upon them. Lælius Socinus, if (as I suppose) he was the author of the work entitled *Contra Libellum Calvinii: in quo ostendere conatur Hæreticos jure gladii coercendos esse*, 1554, seems liable to this suspicion. Thus in one place he writes, 'Si quis evangelium, quod ante professus fuisset, plane negaret, et de Christo aut de Deo malediceret, ac petulanter blasphemaret, pro eo loqui equidem minime vellem.' And again, 'Qui negant Sacras Litteras, ii non hæretici, sed infideles et impii habendi sunt, de quibus nos hic non agimus.' In another part of the work, however, where he professes to discuss the question, 'Quid sit hæreticus et quonam modo tractandus,' he speaks out more explicitly: 'Quoniam Calvinus de hæreticis disputans omnia confundit et modo blasphemos, modo alienorum Deorum cultores, modo falsos prophetas insectando, Hæreticos horum nominum invidia gravavit. Ostendam eos

qui hæretici habentur non esse tales. Impios illos et Sacrarum Litterarum contemptores ac blasphemos Hæreticorum nomine non comprehendo. Sed ut impios tractandos judico. Si Deum negant, si blasphemant, si palam de sancta Christianorum doctrina maledicunt, sanctam piorum vitam detestantur, eos ego relinquo magistratibus puniendos, non propter religionem quam nullam habent, sed propter irreligionem. Quod si quis magistratus eos in vinculis teneret si forte se corrigerent (quoniam immensa est Dei misericordia) is mihi magistratus non alienus esse videtur à Christiana clementia.' The object of Crellius's book, *Vindiciæ pro Religionis Libertate*, was to obtain for the Unitarians of Poland a toleration of the public profession of their religion. He argues principally on the ground that no injury could arise from their opinions to the civil interests of the community. He notices the Turks and Mahometans, but only to shew that, as the Catholic government tolerated both these bodies without suffering any civil injury, they might, with at least equal safety, tolerate Unitarians. He states, that in the case of neither would the government be charged with countenancing or approving their peculiar and distinguishing tenets.

"Schlichtingius, in his work, *Apologia pro Veritate accusata*, 1663, had nearly the same object as to the Unitarians of Holland, as Crellius had respecting those of Poland. He mentions Turks and Jews only for the purpose of refuting a charge which had been alleged against the system of the Unitarians, as resembling Judaism and Mahometanism. He seems to have entertained the most liberal views of religious liberty. 'Quid enim (he writes) aliud est conscientie uni vero Deo adstricto, libertas quam in religione sentire quæ velis, et quæ sentias libere pronunciare.'

"The principle which you referred to, of distinguishing between the 'modest worship' of heretics, or the privately holding of heretical opinions, and the public profession and promulgation of their sentiments, is frequently noticed incidentally by the early Unitarian writers in their controversies with the orthodox of their day. But I am unable at this moment to give you any extracts from the writers you specify on the subject. It was acted upon by L. Socinus and Blandrata in the affair of Francis David, whom they would have allowed to remain unmolested if he had abstained from the

our own language. But it had the misfortune of too far anticipating the progress of civilization. Had it been less excellent, it would have been more prized. The highest eulogium will be pronounced upon it, if I say that some of the finest passages of Milton's *Areopagitica*, may be traced to Acontius. It is melancholy, however, to see how popular prejudices affect the greatest works, even when the author has freed his own opinions from their thralldom. There is a species of literary cowardice, under which the finest minds labour, which attempts to pare down the noblest principles, until they are minute enough to gain admittance into narrow intellects. This, perhaps, was the cause why Acontius lost the honour of first announcing to the world the great maxim, that the civil magistrate ought to claim no authority in matters of opinion.

The cause of those unfortunate men who, under the names of Apostates and Atheists, have endured so much persecution with so little sympathy, he does not venture to plead. He separates their case from that of heretics, and, allowing that they are still under the penalties of the Mosaic law against idolaters, leaves them to the mercy of the secular arm.* The abstract right of the civil magistrate to punish heretics he does not deny; but he labours to shew, from the parable of the tares, that it is more in accordance with the precepts of the Christian religion, to leave them to a tribunal where there

can be no danger of false judgment. He then proceeds to shew, by many arguments, most of which those who have borrowed from him, have made familiar to us, the folly of expecting a sincere change of opinions from the dread of punishment. He even ventures to hint at the use of error in stimulating the clergy to watchfulness, an idea which Milton has so beautifully amplified.

I will make one extract to shew his manner of reasoning; it is from the homely translation of John Goodwin:

"One thing there is which, verily, I could never understand but to be altogether void of reason. That he who is thought to have taught something false and impious should be forced to recant, which if he do, he shall not be punished. To what purpose, I pray you, serves this practice? What good is there gotten, if for the avoiding of punishment, against his conscience an heretic shall recant his opinion? There is only one thing that may be alleged for it; viz. that such as are possessed with the same error, and unknown perhaps, will do the like in their own hearts, yea will counsel others to do the same. That opinion must needs have a very light impression which can so easily be plucked out of men's mindes. Have we no reason to suspect that such a recantation is rather for fear of punishment than from the heart? Will there not rather much heart-burning by this means arise, if the magistrates shall seem not only to kill the body, but to plot the ruine of the soul? Are we, indeed, so ill furnished with weapons to vanquish error, as to be forced to defend ourselves with a lye, to put our trust in recantations made through fear? But some may say, this is not what we desire, to force men to any kind of recantation, but that an heretic may acknowledge his error not so much with his mouth as with his heart. This were excellent, indeed, if these could bring him to it. But what work is there for threats or blandishments in this case? These have some power, indeed, to prevail with the will, but thy business is with the understanding: it is changed neither by threats nor flatteries nor allurements. These cannot cause that what formerly seemed true should now seem false, though the party may very much desire to change his judgment, which

public avowal and defence of his sentiments. And Faustus Socinus, in his celebrated letter to Vadovitz, (*Toulmin's Life*, p. 105,) maintains, that an Heresiarch 'who does not labour under a fault of the will, but of the understanding, should meet with pity;' but he adds, 'and the only thing to be regarded, is to hinder his endeavours to propagate his doctrines, and, if it cannot be otherwise done, by chains and a prison.'"

* *Multa sunt alia quæ facere et possit et debeat: ut punire irreverentes in Deum voces; animadvertere in eos qui deserere universam Christianam religionem, quique authores esse cuiquam, ut eam desereret, ausi fuerint. Si qui instituti fuerint externi cultus, aut erecta simulachra, ea tollere: avertere à piorum cervicibus impiorum vim atque injurias: publicam tueri tranquillitatem, et si quid aliud est ejusmodi.—Lib. iii.*

if it seem a new and wonderful thing to thee, I shall not need many arguments to convince thee of the truth thereof. You suppose that a man may change his judgment when he will, without any new reason to persuade him to think otherwise. I deny that he can do so. Make you, therefore, an experiment upon yourself, and see if you can for the least space of time draw yourself to think otherwise than you do in the question between us, so as to make yourself believe as I do, 'that a man cannot change his judgment when he pleases,' without question you shall finde that you cannot do it. But take heed you mistake not an imagination for a persuasion, for nothing hinders but that thou mayest imagine what thou wilt. I pray thee likewise to consider again, that in case thou fear any thing, as for example, lest any business may not have a good issue, lest some thing should come to pass much against thy minde, so that thou canst not sleep for the trouble thereof, thou need but change thy opinion concerning such a thing, so as to hope that all will be well, and thy trouble shall be at an end. O most easie and ready medicine to take away the greatest part of that trouble of minde which men sustain in this life! O short philosophy! if whatsoever evil a man shall fear may betide him, he may believe (if he will) that it will not come to pass; whatsoever molests a man, because he takes it to be an evil, (when as oft times there is no evil in such a thing,) he may persuade himself when he pleases that it is not an evil. But experience shews that none of these things can be done."

—P. 108.

The Racovian Catechism, published early in the sixteenth century, is another work of great value. I am happy to learn, that through the labours of one of our friends it has been put into a form of easier access than its predecessor.

Whoever shall turn from Acontius to the Preface of the Racovian Catechism, will find in almost every line proofs that the seed which he sowed had (some of it at least) fallen upon good ground. The human mind had not been stationary during the fifty years which had elapsed since the world had enjoyed his precious gift.

The latter writers state the great

principle of religious freedom with less of caution and ambiguity: "*Cuique liberum esto suæ mentis in religione iudicium: dum modò et nobis liceat animi nostri sensa de rebus divinis, citrà cujusquam injuriam atque insecutionem depromere. Hæc enim est aurea illa prophetandi libertas, quam Sacræ Literæ Novi Instrumenti nobis impensè commendant.*"

As the Preface to the Racovian Catechism was merely an introduction to certain articles of the Christian faith, the promulgation of which was the great object of the work, it cannot be expected, whatever might be the opinions of its compilers, that we should find any elaborate treatise on religious liberty. I am not, therefore, disappointed to find, that all the liberty contended for in express terms, is that of one Christian with respect to another.

I know not whether I feel more of pride or abasement, when I reflect, that it was reserved for an Englishman to discover and proclaim to the world the true principles of religious freedom; because while I recollect that we have a claim to a high honour, I cannot forget how much we have despised and neglected it. His very name is unknown, even to men who have made that branch of letters on which we are now engaged a subject of attention and research. The book of which I speak is entitled "*Religious Peace,*" or a Plea for Liberty of Conscience long since presented to King James and his high Court of Parliament, by Leonard Busher, and printed in the year 1614.*

In style it is not equal to either of the former works, and this may explain, and in some degree excuse, the neglect with which it has been treated. It strongly partakes of the quaintness and verbosity of the age, and exhibits a strange contrast between the freedom of its thoughts and the restraint of the dress in which they are clothed. I have only space for a single extract.

"Did not King Darius and all the people, both Jews and Gentiles, cry out and say, that truth is great and strongest? Why then should those

* I found this book in the British Museum quite by accident. It happened to be bound up with another book to which I had occasion to refer. I never saw more than that one copy, which is the edition of 1646, London.

that have the truth, and those that would have the truth, be afraid of error? Seeing truth discovereth dark and dangerous wayes of error, though abroad, in open books, even as light discovereth dark and dangerous places, though abroad, in open high wayes, and as the more dark and dangerous the wayes be, the more necessary and needful will light be found of all that travel; so the more dark and dangerous errors be, the more needful and profitable will truth be found of all that would travel to heaven. But some may object and say, let all this be granted, yet it is no wisdom, we think, to bring dangerous errors into the light, that so many men may stumble at them, which not being brought to light would not so much as be known to some.

"I answer, no more than a rock that lyeth hid under water, which (for want of bringing into light) many men may make shipwreck thereon, and so stumble and fall neverthelesse, though it be not so much as known to them before. Therefore, as a rock in the seas, (though not so much as known to some,) yet (for want of being known) many men do stumble and fall thereon, and so perish, both men and goods; so an error, though not so much as known to some, yet for want of being made known, many men stumble and fall thereon, and so perish bodies and souls, which is the more lamentable. And as rocks in the seas, the more they manifest themselves the more furtherance in the way of heaven. And you shall understand, that errors being brought to the light of the word of God, will vanish as darkness before the light of a torch; even as the chaffe before the winde cannot stand, so error before truth cannot abide: therefore it is no hindrance but a great furtherance to have all erroneous rocks in the haven to heaven made known and published."—Pp. 22, 23.

Busher has no hesitation in recommending that even the Mahomedans should be allowed the free exercise of their religion, and the right of defending it when attacked in controversy. The only prohibition he would make is against railing; but then he would punish the Christian railer against Infidels, as the Infidel railer against Christians.

Experience has proved that even this

restriction is better and more safely to the interests of society, enforced by public opinion, than by the civil magistrate. With this single exception no discovery in the great branch of political science under consideration has been made since his time. Busher's work fell into neglect, and though it was republished during the civil wars, yet its principles had made so little progress, that even Milton objects to the toleration of Catholics on the ground of their being idolaters! Locke, too, falls into an error as fatal, though not so absurd. He talks of the opinions held by Catholics being dangerous to the security of the State. It is painful to write the names of Milton and Locke for any purpose but to hold them up to admiration and reverence; if, however, it be true that some imperfections are necessary to that close alliance with humanity, which is requisite for strongly exciting the feelings of affection, we may not love the memory of these great men the less from knowing that they were not exempt from the frailties of their species. They lived in an age when the Church of Rome was a bitter and powerful enemy of liberty, and when Catholic ascendancy in this country would have been a severe evil, not only as regarded its immediate effect on our own interests, but as respected the ultimate interests of the whole world.

The light of freedom is now so widely spread, that no cloud, however broad and dense, can entirely shut it out; but in their time the existence of liberty depended on the fate of England. We may, therefore, explain, though we cannot justify the narrow limits of their views.

It is, I know, a favourite opinion even now with men whose general principles will deserve the praise of liberality, that although it may be safe in the present day to grant Catholic emancipation, there was a time when, for the reasons to which I have alluded, it was just and wise to withhold it.

If the doctrine that political exclusion ought to be attached to the profession of obnoxious or even dangerous opinions is ever true, it must be under the following circumstances: where the minority, having the most enlightened and benevolent views, exercise power more favourably for the community than the majority would do if

the reins of government were entrusted into their hands. For if the enlightened party themselves form the majority, it is evident that, without fear of injury to the State, they may admit their opponents to seats in the Legislative bodies. But in the former case I allow, that self-defence being the first law of nature, no man or number of men ought to be expected to resign power into hands which will repay their liberality by oppression. The necessity, however, must be cogent, for the principle is most dangerous. The excluding party must act upon the most conclusive evidence, both of their enemies being too numerous for them to cope with, and too malicious or ignorant to be trusted.

But what proof have we that such a necessity ever existed in England? I can see none. Let us suppose for a moment the numerical forces of the Catholics and Protestants to be at all equal, and we must see that the oppressive laws under which they lived, must have excited constant insurrections. The history of the two last centuries proves, beyond all doubt, that their strength has never been dangerous. If it had, we should have seen it displayed in the contest between Charles and his Parliament, when the Protestants being divided among themselves, the numbers of the Catholics would have been so effective. At the Revolution, even with the defection of the High Church party in their favour, they effected nothing, and as little was done in the two rebellions which arose after the accession of the House of Hanover.

It would be curious to trace the gradual change which has taken place in the motives of persecutors. In the 16th and 17th centuries the great stimulus was religious bigotry. Governments would be, of course, urged or restrained by considerations of interest, but with the people the motive was honest fanaticism. In the 18th, although, as the Riots of 1780 in London, and those of 1791 in Birmingham, but too well prove, the spirit of persecution was not extinct, yet it was very much allayed, and at the present time among the great body of the people it hardly exists. It is true, when juries are told from the Bench that the existence of their religion depends on

their sending a poor shopkeeper to prison, and that whether they think so or not, the law having decided the question for them, they will violate their oaths if they find a verdict contrary to its decisions, they have not always sufficient knowledge and strength of mind to resist the appeal. But this weakness does not imply any love of persecution, nor do I impute any great anxiety on the score of religion to the prosecutors, as I see a cause in operation quite sufficient to account for all their ardour.

The truth is, that the public mind is much less engaged on polemical questions than formerly. Theological disquisition is not the fashionable mental employment. Politics furnish the great stimulus, and religious persecution is only practised as far as it may promote the ends of party.

As in the reign of Henry the VIII. an additional odium was cast on heresy, by making it treason against the civil magistrate; so in our times we have seen a ruling party attempt to punish attacks against themselves by the cry of blasphemy. These facts mark the different spirit of the two ages: in the former, the real motive was religious bigotry; in the latter, political hatred.

Such appears to me to be the present state of sentiment with respect to freedom of opinion. That we have made large advances during the two last centuries cannot be denied, yet I think we must attribute some share of the change to the declining importance attached to the speculative part of religion. It may be a fair matter of inquiry, how far the discovery of religious truth may be impeded or promoted by this disposition of the public mind. Perhaps it may be found, that when an inquirer believed his eternal happiness to depend on his success, the intensity of his interest would not be favourable to calm and impartial examination. It is, however, a question into which I shall not enter—I merely notice the fact. *

* Certè quidem quâque de re quisque aut alteram in partem judicio inclinât aut ambigit. Qui ambigit autem si persuasus sit in errore certum salutis positum discrimen esse cum non sit, animo consternabitur. Quæ consternatio tantum abest ut judicio quicquam conferat ad

The true test for ascertaining the liberality of any age or country is, to observe the degree of temper and moderation exhibited on those topics by which it is powerfully excited. I am afraid that if we are thus tried, it will be found that we have much to learn. I know that in considering political questions we must recollect that they are not merely speculative. If I believe that I am oppressed by my adversary, the anger which is raised in my mind results from my view of his actions. It is true, that we do not sufficiently analyse our feelings; we often carry the indignation which is justly felt towards one man whose actions are bad, to another, whose only fault is agreeing with the first in political opinions.

And this leads me to my last point. Assuming, as I have done throughout, that opinion ought to be fettered by no legislative enactments, it still remains a question, how far we may in private life discountenance doctrines which appear to us pregnant with mischief, by shunning those who profess them.

It must be admitted, that the rights of individuals and of society rest upon very different grounds. If I shun a man, he may find others to associate with him, whose tastes better agree with his, or who are less fastidious in the choice of their companions; but if society shun him by law, it must be either by banishing him, or by throwing him into prison.

The opinions which he holds are either beneficial to society or they are injurious, or they are neither the one nor the other. If they are neutral, we may put them out of the account. Whether they are beneficial or injurious must be matter of experiment, and the proof will be found in the actions which spring from them. Now society can afford to try the experiment. It can patiently watch their operation, and if they shall prove by their results to be injurious, it can punish the actions which arise from them, and guard against their spreading, by demonstrating the falsity of the

principles on which they are founded. On the other hand, if they prove beneficial, society is rewarded for its forbearance by the fruit which they yield.

But an individual has not *capital* (so to speak) sufficient to enable him to act thus. If he imbibe false principles, and act upon them, he may be irretrievably ruined. If a man should be induced by a train of sophistry to entertain doctrines which should lead him to cheat his neighbour of a thousand pounds, the latter sustains a great injury, and the former is ruined. It is of little consequence to the present supposition, whether or not the delinquent escapes a legal punishment; he is lost to the enjoyment of real happiness—he is reduced to a state, from the contemplation of which we shrink, and that is all which the argument requires.

Society, however, is comparatively little injured—perhaps benefited. The fate of the deluded wretch has, perhaps, operated as a warning to others. At any rate, it has furnished proof to those who opposed the false doctrine, by which they may the more powerfully resist it.

From these considerations I deduce, that when I find a man holding opinions which appear to me to have a direct tendency to bad actions, I have a right to shun him, both because I may be injured by his acts and seduced by his doctrines to injure others.

But this reasoning evidently applies only to such opinions as have a clear influence on actions, and in all cases it may be set aside by testimony of a safer kind. Thus if I find, after a complete inquiry, that a person professing doctrines which appear to me dangerous, has, nevertheless, passed a life of unimpeached virtue, I ought to conclude that my estimate of the tendency of his opinions is mistaken: or if I cannot trace any pretty close connexion between his theory and moral conduct, I ought not to suffer mere discrepancy of opinion to destroy my intercourse with a person whom I have no other reason for avoiding. It is hardly necessary to say, that no one who confines himself to the society of those whose thoughts are only a reflex of his own, can rationally hope for improvement: but it is worthy of remark, that as the opinions of the com-

rectè judicandum: ut etiam obsit maximè; labefactat enim judicium caliginemque offundit omnis animi perturbatio.—Acon-
tius. Lib. iii.

munity must always be made up of the opinions of individuals, a nation is not very likely to frame a liberal code of laws, where the habits of the people lead them to shun all who differ from them.

The custom of judging of men by any criterion, except their actions, is pregnant with incalculable evil; "By their fruits ye shall know them." How much of misery would the world have been spared if this divine maxim had always held its due authority!

Why are not the principles of the inductive philosophy (of which this rule is a beautiful epitome) carried into moral science? Why are not the discoveries of Bacon, to use his own words, "brought home to our business and bosoms"?

M. D. H.

SIR,

AS Christianity is a system of doctrines founded on miracles, every attempt to explain their nature and enforce their credibility deserves to be treated with candour. Allow me, therefore, to offer a few hints to the consideration of your numerous readers, which are a summary of those reflections which have produced in my mind a belief in the miracles on satisfactory evidence and rational conviction.

The Founder of Christianity said to the Jews, "The works that I do in my Father's name, they bear witness of me.—If I do not the works of my Father, believe me not." John x. 25, 37.

It has, however, unfortunately happened, from the ideas entertained of the nature of miracles, that formidable objections have been made to the truth of the doctrines founded on them in ancient and modern times. The Jews, believing in magic and the interference of evil spirits, ascribed our Saviour's miracles to Beelzebub. But as the present improved state of knowledge has rooted from the minds of men the belief in magic, the Christian apologist has not now to combat with this childish superstition. Modern objections have taken a different turn, and been principally grounded on the idea that miracles are *violations of the laws of nature*. Thus Mr. Hume, in his Essays, says, "A miracle is a violation of the laws of nature; and as a firm and

unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined." Many of the friends of Christianity whose writings I have consulted, acknowledge that miracles are deviations or departures from general laws. Mr. Farmer, in his *Dissertation on Miracles*, observes, "Every sensible deviation from, or contradiction to, the known laws of nature, must be an evident and incontestable miracle."

Dr. Priestley, in his *Evidences of Natural and Revealed Religion*, has a short section on the Nature and Use of Miracles, in which he observes, that "though it be wise to establish general laws, yet occasional deviations from them may contribute more to promote the same end than a perfect uniformity." He then proceeds to point out the advantages of these deviations, and at the conclusion makes the following important remark:

"Strictly speaking, indeed, it is improper to say the laws of nature are violated in working of miracles, because they are no more than the effect of an adequate power in nature exerted. But this view of miracles by no means affords any objection to the use of them that is here contended for, since whatever demonstrates the interposition of a power superior to human, must be referred to the operation of God, mediately or immediately, nor is it possible that any religion should have a stronger sanction than such works as these." *

Supported by such authority, I beg leave to define a miracle to be a work superior to human power, which God enables a messenger whom he has sent to perform in attestation of his divine mission, by the immediate agency of physical or material causes. If it be supposed that no being besides God ever wrought a real miracle, which appears to me to be the truth, the definition which I have given will not be materially affected. It is acknowledged they were wrought mediately or immediately by the power of God. The question to be considered is simply this,—Was this power exerted in violation of the laws of nature?

* Institutes, I. 255.

I shall endeavour to shew that this view of miracles is not unphilosophical, unscriptural, nor dangerous in its consequences, but likely to prove advantageous to the Christian cause.

When Lazarus was raised from the dead, his resurrection, commonly, though not strictly and philosophically speaking, may be considered as a deviation from a general law: for there exists not in nature a law more general than the law of fermentation or putrefaction. It takes place in animal, vegetable, and even mineral bodies. It is the great law by which nature continually destroys her own works, and thence proceeds to a new creation. Now this law was prevented from taking effect in the body of Lazarus by a miracle. But it is well known this process may be prevented, stopped or accelerated by the skill of man, at different times and with different views. When suspended animation is restored to persons apparently drowned or suffocated by some such means as are recommended by the Humane Society, this law is prevented from taking effect in their bodies; but the members of this benevolent institution do not consider themselves as departing from any general law. The difference between the resurrection of Lazarus and the restoration of suspended animation, is only this—the former was the effect of a miracle, that is, a competent power in nature exerted by the will of God; the latter, the consequence of the same cause made active by a skilful and persevering use of means sanctioned by experience and recommended by success.

The phrases, “a violation of the laws of nature,” and “deviations or departures from a general law,” convey no definite ideas to the mind. A law cannot be said to be violated unless it be known, nor a rule departed from unless it be understood. The causes which produce those effects of which we have an unalterable experience, have hitherto eluded the tests of experimental philosophy, and baffled the reasonings of human wisdom. “Wherever it is imagined that the laws of nature are contradicted, the true state of the case is entirely mistaken; for the laws of nature continue always the same; and where there is any change in the effect which we observe, the change is made in the things them-

selves, that is, in their essences or properties.”* But perhaps I may be referred to a passage in the Book of Joshua which appears, at first view, a violation of the laws of nature. It is recorded in Josh. x. 12, 13: “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel, Sun! stand thou still upon Gibeon, and thou moon in the valley of Ajalon; and the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies.”

It is well known that the diurnal motion of the sun and moon is not real, but apparent, arising from the revolution of the earth round its axis. The laws by which the solar system is governed are so well understood, that the eclipses of the sun and moon, and their duration, may be calculated for ages back and for ages to come. To produce the phenomenon of the sun's standing still, the diurnal rotation of the earth must have been stopped, which would have been followed with consequences as destructive as those of the general deluge. But Joshua was unacquainted with the principles of astronomy. He supposed the diurnal motion of the heavenly bodies to be real, and not merely apparent. On this supposition there is a peculiar energy and beauty in his speech: “Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.” This was the word of Joshua, and the signal of battle. The armies engage, and confidence, courage and Providence on one side, with consternation and dismay on the other, procured for the Hebrew General a speedy and decisive victory. And when the people had avenged themselves upon their enemies, the sun appeared to be upon Gibeon, and the moon upon the valley of Ajalon. By the figurative expressions, “and hasted not to go down about a whole day, and there was no day like that, before or after it, that the Lord hearkened unto the voice of a man,” the writer testifies his admiration of the splendid event which he relates. The victory was complete before night separated the

* Ben Mordecai's Letters, Lett. VII. p. 11.

combatants. It was the most brilliant on record, and gained in the shortest time. The word which Joshua spake in the sight of Israel was accomplished. Viewing this passage as a sublime, poetical figure, it is one of the most striking in the Old Testament. To those who consider this passage as the relation of a real miracle, I have only to observe, that it was wrought in attestation of the divine mission of no prophet, in confirmation of the truth of no doctrine, and that the miracles of Moses, of Christ and his apostles, are not liable to the objections to which, when taken in a literal sense, it is justly exposed. Let us, for example, consider the miracle of calming the sea, recorded in Luke viii. To say that this was a violation of the laws of nature, would be a departure from the principles of true philosophy; for "there is no man so well skilled in the principles of meteorology as can certainly foretell the state of our atmosphere for the very next day, and yet it reaches but a few miles from us; we are unable to judge whether we shall have fair weather or foul, calm or stormy, or even from what point the wind will blow." * No man has been able to calculate the latitude and longitude of a storm, the minutes and seconds of the duration of a tempest, or to favour the world with a projection of the devastations of a future hurricane. The causes which produce these effects are unsearchable; but a "firm and unalterable experience" has proved that the effects themselves are partial. Thunder, lightning and earthquakes have been rationally accounted for on the principles of electricity; and winds have been considered as the effects of heat and cold, by which the air is rarified or condensed. Those who attend to these subjects will find no difficulty in conceiving that there is in nature an adequate power to produce the calm spoken of by Luke, though they must, at the same time, acknowledge, that to give it activity is beyond the skill of man.

When Jesus walked on the sea it is evident that his body must have been rendered lighter than the water on which he trod. If it be asked, by what means? I answer, without hesitation,

I cannot tell. But the means whereby air-balloons and many bodies have been rendered lighter than the lower regions of the atmosphere, which is of less weight than water, are well known.

The multiplication of the loaves and fishes cannot be satisfactorily accounted for, but by supposing a continued addition of an homogeneous substance, otherwise the one would not have been bread nor the other fish. Or, in other words, the loaves were multiplied by the same cause that produces farina in a grain of wheat; and the water made wine, by the cause which generates juice in the grape; and that these causes are material none will deny. The nobleman's son was cured of a fever when Jesus was at a distance. (John iv. 46.) The cause of fever is as unknown as that of electricity. But be it what it may, it is a material one, as it affects a material body; and it is difficult to conceive how it can be instantaneously removed by any other means than by the counteraction of another material cause.

Mr. Hume's argument against the credibility of miracles may be stated as follows, without lessening its force: "A miracle is a violation of the laws of nature; a violation of the laws of nature is contrary to a firm, unalterable experience. Therefore the proof against a miracle is as entire as any argument from experience can possibly be imagined."

This sophism may be easily detected. The first or major proposition, which contains the conclusion, is false. "A miracle is a violation of the laws of nature." This Mr. Hume has not proved, and I believe no man will be able to prove it, to the end of time.

But I may be asked, of what use are these speculations? If not useful, they are at least harmless. They threaten to undermine no creed revered among Christians, nor to overturn any system but the system of infidelity. The conclave at Rome may adopt them without endangering the Cardinal's hat or the Pope's mitre. Indeed, I know not but they may prove of some use. They may save the Christian apologist and the Christian divine the learned labour and the metaphysical ingenuity of accounting for variations that never happened, departures that never took place, and deviations that never existed. They may remove from the minds of

* Keill's Astro. Lect. pref. p. 3.
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many those heavy loads which press hard upon them, when they consider God as under the necessity of deviating from the established order of things, and of violating the laws of nature, to promote the moral improvement of his rational creatures. Human reason can receive no higher pleasure than when it contemplates God as giving existence, in his all-comprehensive mind, to distant futurities, and as establishing in nature such general laws, as are fully adequate, without the least shadow of a change, to accomplish all the purposes of his will.

When the Divine Being is considered as enabling a prophet to work miracles by the agency of a competent power existing in nature, the mind is relieved from many perplexing doubts. The idea is not complex, and so far is it from being contradicted, that it is confirmed by the discoveries of philosophers. When a metal, by the action of fire, has been reduced to a calx or glass, it may be revived, and recover all its metalline properties by a simple process known to the lowest mechanic. And shall it be considered as a violation of the laws of nature, if God be represented as enabling the great architect, whom he fore-ordained to create all things anew, by a process far more simple and expeditious, to calm the rage of a storm, to restore suspended animation, to give vigour and strength to a withered limb, and health and soundness to a diseased body? Nothing has more retarded the progress of religious knowledge so effectually as the idea, for ages entertained and inculcated, that the truths of Christianity are too sublime for the comprehension of human reason. The people have been exhorted to believe, but not to examine. That philosophy, the fairest child of reason, should shrink from a religion thus recommended, is not to be wondered at. But it is to be hoped that this period of the stationary, or rather retrograde motion of religion, is now closed; that her course is direct and progressive; and that, ere long, true philosophy will bow at her altars, assert her honour, and defend her cause. Let not, then, the Christian be disheartened. The Sun of Righteousness continues to rise to its meridian altitude; the clouds which obscure its lustre gradually vanish before its all-powerful beams. No Joshua can say to it, with

a prevailing voice, "Sun, stand thou still;" for behold it shall "shine more and more unto the perfect day."

BEREANUS.

Newport, Isle of Wight.

SIR,

I HAVE not the whole of the volumes of your Repository at hand to consult whether Mr. Le Clerc's views upon the Inspiration of the Scriptures have ever been communicated to you or not. They have appeared to me to merit a wider diffusion by means of that valuable work, and to be too interesting to your readers not to give pleasure. If your opinion should be the same, the following summary of them is much at your service.

It is found in a small volume, now, I believe, very scarce, and first written anonymously, entitled, *Five Letters concerning the Inspiration of the Scriptures. Translated from the French, 1690.* They were not originally printed in this form, but are extracted from two larger volumes of an epistolary kind; the first entitled, *The Thoughts or Reflections of some Divines in Holland upon Father Simon's Critical History of the Old Testament*; the second, *A Defence of those Thoughts, in Answer to the Prior of Bolville.**

W. S.

"In the first place, I believe that no prophet, either of the Old or New Testament, has said any thing in the name of God, or as by his order, which God had not effectually ordered him to say; nor has undertaken to foretell any thing which God had not indeed truly revealed to him; and that this cannot be doubted of without great impiety.

"In the second place, I believe that there is no matter of fact of any importance, related in the history of the Old or New Testament, which in effect is not true. And that, though there may be some slight circumstances, wherein some of the historians were mistaken; yet we ought, nevertheless, to look upon that history, in general, as the truest and most holy history

* The reader will find some account of these Letters in our XIIIth Vol. p. 86.

that ever was published amongst men. I am persuaded, that those who writ it were very well informed of all they relate, and that they had not the least intention to deceive us; insomuch that it was impossible they should fall into any considerable error; as neither can we do, in believing what they have said. And, that there may be no equivocation, by a matter of importance I mean all the commandments that the sacred historians assure us were given to the Jews by God; all the miracles that are found in the history of the Scripture; all the principal events in that history, and, generally, all the matters of fact on which our faith is grounded.

"In the third place, I believe, with all Christians, that all the doctrines proposed by the authors of the Scriptures, to Jews and Christians to be believed, are really and truly divine doctrines, although it may be supposed that they did not immediately learn them from heaven; I am as much persuaded as any man, that there is no sort of reasoning made use of in the dogmatical places of the Holy Scripture, (where the prophets and apostles instruct us concerning the promises or the will of God,) that can lead us into error, or into the belief of any thing that is false, or contrary to piety.

"I believe, in the fourth place, that Jesus Christ was absolutely infallible as well as free from all sin, because of the Godhead that was always united to him, and which perpetually inspired him: insomuch, that all that he taught is as certain as if God himself had pronounced it.

"In the last place, I believe that God has often dictated to the prophets and to the apostles the very words which they should use. Of this I have also given some examples.

"In these things I agree with all Christian divines; and I believe, farther, as well as they, that these five heads of our belief may be undeniably proved against libertines and atheists, by the authority of Jesus Christ and his apostles; to whom God has borne testimony by an infinite number of miracles, which are more clearly demonstrable to have been really done, than any fact whatsoever of all ancient history. For example, it may be proved, by positive testimonies of matters of fact, that Jesus Christ did really rise again from the dead, and that the

apostles had the gifts of miracles, more clearly than it can be proved that ever there was a Roman Emperor called Trajan.

"The authority of the Holy Scripture being thus settled, I will now shew you wherein it seems to me that the generality of divines are deceived, and in what I am not of their opinion.

"They affirm, that all that is in the sacred books, histories, prophecies, &c. has been immediately inspired, both as to the matter and the words: that all the books in the Jews' catalogue ought to be reckoned amongst the inspired books: that when the apostles preached the gospel, they were so inspired that they could not be deceived, not even in a thing of no consequence at all; and that they knew at the very first, without any exercise either of reason or of memory, what they were to say.

"On the contrary, my opinion is, that it is only in prophecies and some other places, as in the sermons of Jesus Christ, and where God himself is introduced as speaking, that the matter or things have been immediately revealed to those who spoke them: that the style, for the most part, was left to the liberty of those who spoke or writ: that there are some books that are not inspired, neither as to the matter nor the words, as Job, Ecclesiastes, &c.: that there are some passages which passion dictated to those that writ them, as many curses in the Psalms: that the sacred historians might commit, as they have actually committed, some light faults, which are of no moment: that the apostles, in preaching their gospel or in writing their works, were not ordinarily inspired, neither as to the matter nor the words; but that they had recourse to their memory or their judgment, in declaring what Jesus Christ had taught them, or framing arguments, or drawing consequences from thence: that the apostles, while they lived, were only looked upon as faithful witnesses of what they had seen and heard, and as persons well instructed in the Christian religion, whereof no part was unknown to them, or concealed by them from their disciples; but not as men that preached and taught by perpetual inspiration. I believe, indeed, that they were not deceived in any point of doctrine, and that it was very unlikely they should be so; because the Christian religion is

easy, and comprised in a few articles : that they pretended not to enter into deep argumentations, and to draw consequences remote from their principles ; and, that they never undertook to treat of nice and controversial matters, as is plain by reading of their writings. Or, if it happened sometimes they were mistaken in any thing, as it seems to have happened to St. Peter and St. Barnabas, it has been in things of small consequence, and they soon perceived their error, as did these two apostles. This sort of infallibility is easy to be conceived, if it be considered that a man of sense and integrity, who is well instructed in his religion, and who does not much enter into argumentations and drawing of inferences, can hardly err, so long as he continues in that temper and observes that conduct.

“ This is the sum of what I have said in my writings concerning the inspiration of the sacred penmen ; and it is herein precisely that I differ from the common opinion of divines.”

SIR, London, 1821.

PERHAPS no circumstance has a stronger tendency to keep religious people of different denominations aloof from each other, than the want of a thorough and mutual knowledge of their respective fundamental principles. We are most of us too apt to form our judgment of the religious opinions of others on hearsay evidence, and if that conveys any thing opposed in reality, or even in appearance, to our own religious views, to treat such opinions and the professors of them with asperity, coldness, or neglect—and thus deprive ourselves and them of that pleasing and profitable intercourse, which as professing Christians we might and ought to have with each other. “ Have we not all one Father ? Hath not one God created us ? ” And hath not he, whose followers we profess ourselves, declared that it is by our love one towards another, we shall be best known as his disciples ? Then let Christians of every denomination *act like his disciples* ; let us lay aside all little party prejudices ; let us freely and candidly communicate our own religious opinions, and candidly examine those of others ; above all, let us compare them with the pure, unadulterated religion of Jesus Christ,

as set forth in the Scriptures, with a sincere view to discover the truth ; and I am persuaded, that whatever difference of opinion may ultimately remain amongst Christians, there will be no bitterness of feeling one towards another on that account ; but a readiness mutually to acknowledge, that in “ every nation he that feareth God and worketh righteousness is accepted with him : this is a broad, apostolic, Christian principle, and grants no exception to the members of any particular sect or party ; “ there is neither Greek nor Jew, circumcision nor uncircumcision,” Roman Catholic, Episcopalian, Calvinist, Quaker, Methodist or Unitarian, “ but Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;—and, above all these things, *put on charity*, which is the bond of perfectness.”

I have been led to these reflections by the following circumstance : a junior member of the society of Friends (with whose friendship and correspondence I am favoured, and of whose liberal sentiments I cannot doubt) has taken some pains to convince me, that he does not hold Unitarian principles, and with that view forwarded me a summary of his religious belief or creed, and, in a subsequent letter, adduced no less than fourteen quotations, as a “ scriptural illustration ” of his opinions. In a parenthesis in this creed he has expressed his opinion, though rather doubtfully, that Jesus Christ is subordinate to God. From this expression, and the texts chosen as illustrations, I was convinced that he held the fundamental principles of Unitarians, *without being aware of it*, and objected to them, because on *hearsay evidence* he had concluded them to be contrary to the letter and spirit of the Scriptures.

It is a matter of importance that young persons should be so directed in their first religious inquiries, as to lead them early to form right notions respecting the fundamental principles of the Christian religion, and I apprehend these are, that there is one God—“ Hear, O Israel, the Lord our God is one Lord,” Deut. vi. 4. “ I am the Lord, and there is none else ; there is no God besides me,” Isa. xlv. 5. “ To us there is but one God, the Father,”

1 Cor. viii. 5, the sole Creator, Supporter and Governor of the universe : " In the beginning God created the heaven and the earth," Gen. i. 1. " I am the Lord that maketh all things ; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself," Isa. xlv. 24.

That this God, this great Creator of all things, is the only proper object of religious worship : " Thou shalt worship the Lord thy God, and *him only* shalt thou serve," Matt. iv. 10. " The true worshipers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him," John iv. 23.

That it pleased God, in his great mercy and loving-kindness, to send Jesus Christ into the world to instruct us in our duty, in the most extensive sense of the word, and to reveal the doctrine of a future life. That for his (Jesus Christ's) obedience unto death, God raised him from the dead, made him Lord over all, and hath appointed him to be our final Judge, as is expressly declared in various parts of the New Testament.

It cannot be denied, that the foregoing are fundamental doctrines of the Christian religion ; neither can it be denied, that they are the fundamental doctrines of Christian Unitarians ; from which it necessarily follows, 1st, that Unitarianism is (so far as it goes) the doctrine of the gospel ; and, 2nd, that every person holding these doctrines is (so far) an Unitarian ; and of this class is my correspondent, as I will further shew by a few observations on the texts he has selected, as " scriptural illustrations" of his opinions, which, though not intended to illustrate these doctrines, for the most part really support them. They are numbered in the order in which he sent them ; and if this communication be thought worthy a place in the Monthly Repository, I hope my young friend will also be indulged with a corner in a subsequent Number, wherein he may not only animadvert on these observations, but may shew us more at large on what particular points his own religious society differs from Unitarians.

Illustration 1st. Rev. iv. 11 : " Thou hast created all things, and for thy pleasure they are and were created."

As this text is intended to prove that God is the creator of all things,

and I admit the fact, this view of the subject may be dismissed by observing, that if God created " all things," he necessarily created Jesus Christ—and as every created being is inferior to its Creator, so Jesus Christ must be inferior to God.

Illustration 2nd. Acts xvii. 28 : " In him we live, and move, and have our being."

In whom do we live and move ? In " God that made the world and all things therein," and will judge it by that man whom he hath appointed and raised from the dead, and not in any inferior or subordinate agent.

Illustration 3rd. Mal. iii. 6 : " I am the Lord, and change not."

Here God, the creator of all things, is evidently the person spoken of by the prophet, who, nearly all through his book, speaks of the wickedness of his countrymen the Jews, and in the preceding chapter, ver. 10, appeals to them thus—" Have we not all one Father ? Hath not one God created us ?" This gives us another opportunity of illustrating the superiority of God to Jesus Christ ; for we are assured above, that God changeth not—but Jesus Christ changeth ! He was subject to the common changes and vicissitudes of human life ; he was a child, a man, he hungered, he thirsted ; he underwent many tribulations in this life, and died a peculiarly painful and ignominious death ; he was afterwards raised from the dead, and ordained to judge the world in righteousness. Can Jesus then say, " I am the Lord, and change not" ?

Illustration 4th. Rom. xv. 4 : " Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

This scripture appears inapplicable to the subject under discussion ; but the verses immediately following it strongly illustrate the doctrine that Jesus Christ is not God. Vers. 5 and 6 : " Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus ; that ye may with one mind and one mouth glorify God, *even the Father of our Lord Jesus Christ.*" And again, ver. 30 : " Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your

prayers *to God* for me." Here again we find God and Jesus Christ spoken of as two distinct beings, in terms as clear and full as language can furnish.

Illustration 5th. Gen. iii. 15: "The seed of the woman shall bruise the serpent's head." This scripture I also think inapplicable to our subject.

Illustration 6th. 2 Cor. v. 19: "God was in Christ reconciling the world to himself."

Here Christ appears in his mediatorial office, reconciling us to the Father. Ver. 18: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;" from which it appears, that God was in St. Paul and other men reconciling the world to himself, in the same *manner* that he was in Jesus, though not in the same degree; for in the following verses he says, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed *unto us* the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God." From all which it evidently appears that Christ was the minister of God to us, and not God himself.

Illustration 7th. 1 John v. 7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

This text has been admitted to be an interpolation, not by reputed heretics only, but by many learned men who were deemed orthodox divines. The Eclectic Review, that grand repository of reputed orthodox divinity, has given it up as untenable. The very learned Dr. Adam Clarke, and the late Dr. Doddridge, have both expressed their doubts of its authenticity; and the present Bishop Tomline has declared it as his opinion that it is *spurious*.

It has been omitted as spurious in several editions of the New Testament; viz. by Luther, in his German Version; by Erasmus, in two editions; by Aldus, Griesbach and Newcome; it does not appear in the most ancient versions; it is not in any Latin MS. earlier than the 9th century, nor in any Greek MS. earlier than the fifteenth. In the old English Bibles of Henry VIIIth, Edward VIth, and Elizabeth,

it was either printed in small types or included in brackets, to denote its being of doubtful authority, and was not printed as it now stands in the generally-received version, till some time about the years 1570 or 1580: therefore, with such a weight of evidence against it, and seeing also that the doctrine it inculcates stands opposed to the greater part of the Old and New Testaments, surely its *divine origin* ought not to be insisted on, neither ought it to be quoted as a standard of faith, or as a test to determine controversies.

Illustration 8th. John xvi. 28: "I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

This text requires very little comment; for if Jesus came forth from the Father, then is he not the Father, and consequently not God, but a being as distinct from God, as any one being can be distinct from another.

Illustration 9th. 1 John ii. 6: "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

By taking this in connexion with the preceding verse, we find that Jesus Christ is described as our "advocate with the Father:" here again we have two distinct and separate beings; one of whom is our *advocate*; he pleads our cause with the Father; he was made the minister of the new covenant unto us; by his holy life, and by his obedience, even unto death, he became a perfect example to us; by him we were instructed in all our essential duties to God and man; by the revelation of his gospel, and by the operation of the spirit of truth on the heart or mind of man, communicated through him, we are brought to repentance and amendment of life, and to a knowledge of that "only true God," whom to know is life eternal. Therefore, as he is so eminently useful to us in a variety of ways, he may truly be said, in figurative language, to be propitious to us, or the propitiation for our sins.

Illustration 10th. Matt. xxviii. 18: "All power is given unto me in heaven and on earth."

This scripture also illustrates the superiority of God over Jesus Christ; for, if all power was *given* unto him, it proves that all power was not inherent in him, or possessed by him in his

own right ; and it also proves that he did not possess all power *from* eternity ; for as it was given unto him, it necessarily follows, that there must have been a time when he did not possess it : and as that being who possesses all power in his own right, is superior to any other being to whom he may delegate any part of his power ; so in this sense also God is greatly superior to Jesus Christ. Again, God possessed all power *from* eternity, but Jesus did not, as is shewn above, neither will he to all eternity, for it is expressly declared, that when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." 1 Cor. xv. 28. Hence we find, that as the power so given to Jesus had a beginning, so it will have an end, and consequently that he is inferior to the Father, of whom it was emphatically declared, "from everlasting to everlasting, thou art God."

Illustration 11th. John xiv. 6 : "I am the way, and the truth, and the life ; no man cometh unto the Father but by me."

True—he is the way, the medium through whom, as his disciples, we have access to the Father by prayer. On that point, I suppose, we agree ; and also on this, that if Jesus is the way to the Father, he is not himself the Father.

Illustration 12th. 1 Cor. xii. 7 : "The manifestation of the Spirit is given to every man to profit withal."

On this we are also agreed, provided it is allowed, as the preceding verses declare, that although there are "diversities of gifts, and differences of administrations, and diversities of operations, it is the same God which worketh all in all."

Illustration 13th. 2 Tim. i. 9 : "His grace was given us in Christ Jesus before the world began."

This passage is incorrectly quoted and pointed, and by thus bringing it to a close in the middle of a sentence, its meaning is very materially altered ; for, as thus quoted, it appears to favour the idea of the pre-existence of Christ, which, I apprehend, it was intended to prove ; but it no more proves *his* pre-existence than it proves *ours* ; for if *God's* grace was given us, in (or by) Christ Jesus before the world began,

and it necessarily followed that Jesus pre-existed to minister that grace unto us, then by the same method of reasoning we must conclude that we pre-existed to receive it. But this will not be believed, neither is such a belief necessary for the explanation of the text, which appears to me only to mean that God *purposed* before the world began, to save us by his own grace or favour, through Jesus Christ ; and that this purpose was manifested by Christ's appearance amongst men, his teachings, sufferings, death and resurrection. This appears to be a rational interpretation of the text, which says, "Be thou partaker of the afflictions of the gospel according to the power of God ; who hath saved us and called us with an holy calling, not according to our works, but according to his own *purpose and grace* (or favour) which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Illustration 14th. Job xxxii. 8 : "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

This is the last of my friend's scriptural illustrations, and as I do not question its truth, and this paper has extended beyond the limits at first proposed, I shall summarily observe,

1st. That the texts selected by my correspondent contain generally the primary and fundamental doctrines of Unitarianism, as the above plain remarks upon them, are designed to shew.

2nd. That they are in strict unison with the greater part of the Scriptures, and more especially with the declarations of Jesus Christ himself, as recorded in the New Testament ; and,

3rd. That they are very much in accordance with the sentiments of that respectable Society of which my friend is a member, may fairly be inferred from his making the selection.

To conclude : I believe that many in the Society of Friends, as well as in other societies of Christians, are actually believing the primary doctrines of Unitarianism, without being aware of it, and that it only requires a little more attention to their own principles,

and a closer comparison of them with the plain tenor of Scripture doctrines, together with the exercise of a little more of that charity which "hopeth all things," to remove from the minds of professing Christians generally, much of that prejudice which still exists against Unitarianism, and the doctrines they hold.

Should this paper tend in any degree to produce that effect, and excite a spirit of inquiry after genuine Christian truth, it will be a great gratification to

RELLAW.

SIR,

YOUR Correspondent, Mr. Cornish, in your last Number, (pp. 390, 391) has pointed out the propriety of moral restraint in Dissenting Ministers, as their incomes are in general small. Now, where to draw the line of strict duty, in this most difficult and most important of all questions, is, perhaps, impossible to know. But any early marriages, if avoidable, certainly ought to be discouraged, and the industry of the young should be stimulated by the prospect of marriage and easy circumstances in somewhat more advanced life.

But although this question is difficult, there is one thing connected with it which is very easy, and that is the monstrous and outrageous custom of laughing at old maids and bachelors. That those who have led a more intellectual life, should be even *ridiculed* by the more sensual, shocks every moral feeling. Chastity, and even celibacy, is so excellent in society, that a *marked* respect should be paid to it; and I fear the reformers did not view this subject correctly.

Besides, single men have been the most useful and the most illustrious of their kind, and so have single women too, in every age of the world. Find we amongst the married men, names more illustrious than those of Pascal, Fenelon, Newton, Barrow, Leighton, Latimer, Lardner, Watts, Fothergill, Hume, Spinoza, Adam Smith, and ten thousand more? The sensual call single men and women selfish—as if marriage were ever contracted from a pure sense of duty; as if sensual pleasure were not purely selfish! If we cannot improve in our morals, we may improve in our reasoning; and if we can-

not make the virtuous happy, we can at least yield them *respect* and *admiration*. On the question of the *selfishness* of single persons, both male and female, I will simply declare my experience, and that is, that they have been found by me, the most generous and benevolent of human beings.

A MARRIED MAN.

July 19, 1821.

On Mr. Hume's Political Inconsistency as an Historian.

"Though our historian, from his desire of placing the princes of the House of Stuart in a favourable point of view, frequently palliates the most exceptionable parts of their conduct; yet it is but justice to him to acknowledge, that there are sundry passages in his history highly favourable to the general interests of liberty, and the common rights of mankind."

TOWERS.

A FEW of these passages, contrasted with others of a different character, I shall lay before the readers of the *Monthly Repository*, who will hence perceive that Mr. Hume's most objectionable statements are refuted by himself, and that "we have little reason to applaud our author for his consistency."

Speaking of Charles I., he says, "The king had, in some instances, stretched his prerogative beyond its just bounds; and, aided by the church, had well nigh put an end to all the liberties and privileges of the nation."* This, assuredly, is no exaggerated statement; within a few pages, however, the same historian remarks, "All Europe stood astonished to see a nation, so turbulent and unruly, who, for some doubtful encroachments on their privileges, had dethroned and murdered an excellent prince, descended from a long line of monarchs, now at last subdued and reduced to slavery."†

Mr. Hume, in his narrative of the trial of Algernon Sidney, observes, "In ransacking the prisoner's closet, some discourses on government were found; in which he had maintained principles, favourable indeed to liberty, but such as the best and most dutiful

* History, &c. VII. (1793), 220; and see VI. 228, 229, 231.

† Ibid. VII. 225.

subjects in all ages have been known to embrace; the original contract, the source of power from a consent of the people, the lawfulness of resisting tyrants, the preference of liberty to the government of a single person." * To this representation, who that deserves the name of an Englishman can object? It is the representation, nevertheless, of an historian, who stigmatizes certain writings of "Rapin Thoyras, Locke, Sidney, Hoadly," &c. as "compositions the most despicable both for style and matter"! †

Of Charles II. this writer acknowledges that he was "negligent of the interests of the nation, careless of its glory, averse to its religion, jealous of its liberty, lavish of its treasure."—The admission is less astonishing than the manner in which Mr. Hume attempts to qualify it: for he adds, "Yet may all these enormities, if fairly and candidly examined, be imputed, in a great measure, to the indolence of his temper; a fault which, however unfortunate in a monarch, it is impossible for us to regard with great severity." In a paragraph, which almost instantly follows, the historian intimates, that Charles II. had an "appetite for power:" and he confesses that this monarch's "attachment to France, after all the pains which we have taken, by inquiry and conjecture, to fathom it, contains still something mysterious and inexplicable." ‡ Whatever mystery existed on the subject, has been completely solved. §

Concerning James II. Mr. Hume asks, "What was wanting to make him an excellent sovereign? A due regard and affection to the religion and constitution of his country. The sincerity of this prince (a virtue on which he highly valued himself) has been much questioned in those reiterated promises which he had made of preserving the liberties and religion of the nation. It must be confessed, that his reign was almost one continued inva-

sion of both." * Truth and justice required this acknowledgment, which comes, notwithstanding, with an extremely ill grace from the man who, in the account of his own life, tells us that "it is ridiculous to consider the English constitution before" the Revolution "as a regular plan of liberty." †

In the *ridicule* which, according to Mr. Hume, such an opinion merits, my readers will perhaps be content to share, together with individuals who have diligently studied the history of the English constitution. Let me refer, in particular, to Bishop Hurd's excellent dialogue on the subject: and I more gladly make this reference, because justice has not always been done to the Prelate's consistency as a political writer. ‡

What shall we finally pronounce of Mr. Hume in this character? Dr. Johnson said of him, that "he was a Tory by chance." §

N.

On Irish Protestant Dissent.

SIR, Cork, July 14, 1821.

I AM emboldened to address you on the above important subject, from having observed the lively interest you take in Transmarine Unitarianism. A part of Irish Protestant Dissent comes under that head, and perhaps the persons holding the opinion that the "Lord their God is one Lord," might be granted the benefit of some consideration and inquiry, if not on the just ground that aid should be first afforded at home, let it be, because the history of religious feeling in Ireland would, if drawn from different pens, be a curious document in your journal. More imperatively I would require, if it is of importance that a school of religious freedom should flourish in this island, if an altar, from whence the flame of

* History, &c. VIII. 197.

† Ibid. VIII. 323.

‡ Ibid. VIII. 212. Nor is Mr. Hume consistent with himself in his views of O. Cromwell's character. VII. 286, 290.

§ See Hume, VIII. 32, 41; the Appendix to Fox's Hist. of James II.; and the Life of William Lord Russell (4to.) p. 63.

* History, &c. VIII. 306.

† Ibid. I. p. xi.

‡ The question is well considered, and satisfactorily determined, in Mon. Repos. III. 460—462, and in *Extracts from the Diary of a Lover of Literature*, (1816,) p. 71. It were to be wished, however, that the animated *Postscript* in the original edition of the *Dialogues* (1759) had been retained in the subsequent impressions.

§ Boswell's Life of Johnson, (ed. 3,) IV. 202.

truth will burst forth on the zealous, if a sanctuary where the gathering of God's people will encourage the timid, if a rallying place for the bold few who are rebels against the tyranny of mind, is of any value; encourage the spirit that exists amongst us, but which is held only "by them that are scattered abroad upon the persecution that arose about Stephen:" in fact, we want unity in act, we possess it in spirit. Let English Unitarians lend their aid to bring these divergent rays to a focus, and the light will be glorious like the glory of heaven; for now, though truth sitteth on many like fire, yet they are not "all with one accord in one place."

To enliven the languid course of Irish Dissent, to change into running waters the dull stream of ignorant supineness, which in its lazy, lethargic tide is stealing away the very memory of Christian honesty and independence, send us *English Missionaries*; let them be men fearing God, and not fearing man; let them not have their love of God with respect of persons; let them be bold enough to say, with the independent apostles Peter and John to the rulers of the people and the elders of Israel, even though they should straitly threaten them, that they speak henceforth to no man in this name, "We cannot but speak the things which we have seen and heard; and whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Ireland is ripe for an extensive reform on the subject of religion; but active leaders are wanted, the harvest truly is rich, but the labourers are few; send ye labourers into the vineyard.

I believe the Unitarian College at York has sent Missionaries beyond the seas, bearing the good news of the uncorrupted gospel; * I would inform that body, that their zeal and charity would be as necessary in Ireland, and they would have a speedier return of satisfaction in witnessing the fruits of their labours. It may startle some of our gentle Irish Presbyterians to hear of their church being deficient in teachers, when some very small con-

gregations are afforded two pastors, to perform duties by no means equal to those executed by a majority of curates in the Church of England. It is not the number of pastors, but the kind, that requires improvement amongst us. Our stated clergy are not at all calculated for the purposes to which a missionary is designed; we have a royal grant to pay our ministry, this in part makes them independent of personal exertion, and, moreover, binds Irish Dissent to the State, making it "a part and parcel" of the civil establishment of government.

Most of our meeting-houses maintain an establishment, the weight of which brings the expenditure so close on the income, as to prevent our being independent in property, and pecuniary dependence soon extends itself to the mind. Under these circumstances *we cannot afford to give offence*. Now our Saviour says, that many will be offended for his sake; but here we carry the apostolic charge, "be courteous," in high opposition to the freedom wherewith Christ hath made us free. But what takes away the manly character from Irish Dissent, is the entire nonentity of the what is in other churches doctrinal teaching. Our meetings contain all the grades of opinion, from Bishop Magee's high orthodoxy to Mr. Belsham's low heterodoxy; in consequence, our ministers are expected, if they preach doctrinally at all, to give sermons of so serpentine a nature, as to insinuate themselves into the likings of all these religious varieties: the result is, that where Unitarianism among us resists, in a minister, the overpowering temptations to Latitudinarianism which surround it, the teacher who, if independent, would fearlessly give it to us, is gagged by the objections of the orthodox and semi-orthodox, which, aided by the policy, peacefulness and unproselyting disposition of Irish Humanitarians, wrap up religion in a napkin, and mere nothing is preached to us all the year round. This cautious coldness, this guarded watchfulness, to prevent the public from discovering that many Dissenters are Unitarians in Ireland, pervades our whole polity, the effect of which is, that our children are not catechised in their own meeting, and premiums, gilt Bibles, general examinations, the Lord Bishop's notice of both

* In this our correspondent is mistaken: the object of the York College is limited to education. Ed.

parents and children, &c., are doing for our youthful members what timidity and fashion have done for many of the elder ones.

Neither can the disputed points of scripture be commented on or explained in our pulpits; so that, in fact, unless Irish Dissenters can be supposed to be born with the innate ideas of religion, as far as their clergy dare to act, Seneca might have been a Christian of such a kind; cold morals and general doctrines being all that even the more alert of them communicate to their flocks. Now while this contempt or fear of proper activity is indulged in, the Established Church party of Presbyterians, those who would wish to keep our meeting-houses still what they have been this number of years, namely, chapels of ease to the Church of England, presume to attribute to the tacit Unitarianism which is amongst us, a decline in our congregations.—It is true we have less holyday and lady Christians at our worship than we had when we pleased every body and pleased nobody; even the report of things unseen has shocked the ignorance and prejudice of many who came to Presbyterian meetings, because they never heard any thing that gave offence, and the service being short, they were out in time to walk; but these are all we have lost. I fearlessly assert, that private communication and English tracts, with the virtuous avowal of Unitarian sentiments by one "Israelite indeed, in whom there was no guile," has saved a church that would, in all probability, have amalgamated with the national establishment. But if the meetings had declined, could any one want a reason for it, with so many obvious ones? Is it not wonderful how they have not fallen before the host of enemies? We, ourselves, first as foes by a disgraceful supineness, would not even attempt a combat with a church possessed of the influence of fashion, power, and every popular attraction, add to which, the recently-acquired energy into which that unwieldy corporation has been whipped by the galling activity of its surest foe, the Methodist establishment. Presbyterians do not believe Presbyterianism capable of such a contest; or if they do, they shun and decry controversy, because they would rather religion should bring peace than a sword. But it is only

crying peace, peace, where there is no peace, to them who think gold cannot bear the fire and will not bring it to the furnace. Thus we not only do not make converts, but we lose our own members, not to every wind of doctrine, but to every frown of power, every blandishment of fashion. With these facts before me, I believe our regular clergy are not the instruments calculated for establishing flourishing Dissenting churches; zeal would be their ruin, because it is their wisdom to be neither hot nor cold on any doctrine distinguishing Dissenters from the Church they dissent from. And can any principle or body live by chance? At the present state of religious inquiry and religious zeal, shall we be the only ignorant, the only careless? No, no, religion is a warfare; send us then leaders who will fight the good fight.

And now as to a provident mode of performing this business, a lecturer who would be partly supported for one year by the Unitarian Fund, might be appointed to lecture in Cork on one evening in the week, the most convenient to his hearers, or on Sunday mornings, from eight till nine o'clock; in Kinsale, where a meeting-house and property belonging to Presbyterians was, though I do not know what has become of them, in the evening of the same day; and in Bandon on some evenings in the week. A moderate subscription, say 10s. per annum, might be paid by all adults who wished to hear him. Another lecturer might take the county of Waterford district, and a third the county of Dublin. They would not have to pay for meeting-houses, for Latitudinarians have at least the virtue of liberality, so that I think the lecturers will get the loan of our houses when unoccupied; if not, public rooms may be had at moderate charges. After a year's exertion, each union would, I think, support its minister, if he united the popular duties of teaching the children of Unitarians the grounds of their belief; giving the whole counsel of God, and not keeping back. Such exertions ought to maintain young, active men, as well as a North-American or East-Indian Mission, and be as honourable, his emoluments being the testimony of his industry.

J. M'CREADY.

Ashford, Kent,
August 8, 1821.

SIR,
YOUR correspondent V. M. H. (p. 218) seems desirous of knowing "what became of the parochial registers framed under the government of Oliver Cromwell." To this, as a general question, I can give no satisfactory reply; but I can inform him of the fate of one of them, viz. the register that was then kept in the parish of Bethersden, in Kent.

This register, which I have myself seen by favour of the present vicar, is still in the number of the register books of the said parish, and is in a good state of preservation. Its title is as follows: "The Register of all the Marriages, Births, and Burials, within the Parish of Bethersden, since the 29th Day of September, 1653." The first entry, which is that of a birth or christening, bears the date of October, 1653; but from the tenor of the title, as well as from some other internal evidence, it seems likely that the book was not procured till the beginning of the following year, and that all the previous entries were then inserted at once from memorandums. The last entries bear the date of October, 1660.

The chasm in the regular register corresponds to these dates, commencing in September, 1653, and terminating in October, 1660. In the chasm there is inserted a memorandum, by the first vicar that was instituted after the Restoration, stating that the temporary register was then in his possession, though previously it had been kept by an officer called the Parish Register.

In the entries of marriages, the banns are not said to have been published in the church, but in the public assembly (which was held, as I suppose, in the church) on three Lord's days; and in one case they are said to have been published on three market days. The marriage ceremony was performed for the most part by a *Justice*; but in one entry it is said to have been performed by the minister of the parish.

The above is the only register of this sort that I have ever either seen or heard of, though it is likely that many others are still in existence, and in the custody of the incumbents or churchwardens of the parishes to which they respectively belong.

If you should think that this account

of an individual register has any chance of being acceptable to your correspondent, I will thank you to give it a place in your Repository.

A. C.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLXXXI.

The first Reception given to the pious and elegant Moralist, Francis Hutcheson, as a Preacher, in his Father's neighbourhood.

(From "Stuart's Historical Memoirs of the City of Armagh.")

After six years spent in study at Glasgow, he returned to his native country, and preached as a probationer before various congregations, some of which were highly pleased with his eloquent discourses, while others totally disapproved of his doctrines. At Armagh, his father, who laboured under a slight rheumatic affection, deputed him to preach in his place, on a cold and rainy Sunday. About two hours after Francis had left Ballyrea, the rain abated—the sun shone forth—the day became serene and warm—and Dr. Hutcheson, who found his spirits exhilarated by the change, felt anxious to collect the opinions of his congregation on the merits of his favourite son, and proceeded directly to the city. How was he astonished and chagrined when he met almost the whole of his flock coming from the meeting-house, with strong marks of disappointment and disgust visible in their countenances! One of the elders, a native of Scotland, addressed the surprised and deeply mortified father thus: "We a' feel muckle wae for your mishap, Reverend Sir; but it canna be concealed. Your silly loon, Frank, has fashed a' the congregation wi' his idle cackle; for he has been babbling this oor about a gude and benevolent God, and that the sauls of the Heathens themselfs will gang to heaven, if they follow the light o' their ain consciences. Not a word does the daft boy ken, speer or say about the *gude auld comfortable* doctrines of *election, reprobation, original sin, and faith*. Hoot mon, awa' wi' sic a fellow."

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*"The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists, with Translations into Sungscrit and Bengalee."* Calcutta, printed at the Baptist Mission Press, Circular Road. 1820.

ART. II.—*The Friend of India.* No. 20. February, 1820. Serampore, printed at the Mission Press. 1820.

ART. III.—*An Appeal to the Christian Public, in Defence of "The Precepts of Jesus."* By a Friend to Truth. Printed at Calcutta. 1820.

THE first and last of these pamphlets, though published anonymously, are known to be the production of the celebrated Ram Mohun Roy; of whom an account has already appeared in our pages. [XIII. 299 and 512, XIV. 561—569, XV. 1—7. The publication which stands second in the list, contains an article attributed to the Rev. J. Marshman, entitled, "A Christian Missionary's Remarks on 'The Precepts of Jesus,' &c." Appended to this article are some observations from one of the Editors of the *Friend of India*; and these seem in some measure to have called forth the very able and spirited appeal contained in the third pamphlet. The whole forms one of the most remarkable controversies that ever arose; and its interest to Unitarian Christians can hardly be exceeded by any thing that has occurred of late years. The distinguished character of both the principal parties; one so eminent for the noble stand which he has made against the long established idolatry and gross superstition of his countrymen; and the other, admirable for the disinterested labours of many years in the cause of Christianity in India—the scene of the controversy, Calcutta, the capital of that vast empire which involves the interests of sixty millions of the human race, and especially the remarkable testimony borne by such a man as Ram Mohun Roy, to the truth or value of those principles which Unitarians regard as the essential and

characteristic doctrines of Christianity, confer upon these publications a claim to our greatest attention, and afford room for most important reflections. The Editor of the *Friend of India* appears to anticipate the interest which Unitarians will feel in this controversy, and in a strain of misrepresentation which is unhappily too common, enlarges upon the advantage which he imagines they will take of it:

"It is well known," says he, "that in Britain and on the Continent there are many, who, while they do not openly deny him, earnestly wish to degrade the Redeemer of the world to a level with Confucius or Mahomet, and to contemplate him as the Teacher and Founder of a sect, instead of adoring him as the Lord of all, the Redeemer of men, the Sovereign Judge of quick and dead. These viewing the Compiler of this work as a man new to the subject, and not yet biassed (as they term it) in favour of any system of doctrine, will insist on his being far more likely to discover the genuine meaning of the Scriptures, than those who, educated in a Christian country, have been conversant from their youth with the generally-received interpretation of scripture; and, giving him full credit for having examined the whole of the Sacred Writings in the closest manner, will be pleased beyond measure to find, that by the testimony of an intelligent and unprejudiced Heathen, they have in Jesus Christ a teacher who *cannot search the heart*," &c.—P. 29.

Whether this is precisely the ground of the satisfaction which Unitarians will undoubtedly experience on the present occasion, must be left for the Unitarians themselves to declare. It is probable that they are not so unfurnished with the principles of interpretation as to look for confirmation of their own views of controverted passages of scripture, from the explanation which an Indian Brahmun may give of them. This is not the kind of testimony which they will expect from Ram Mohun Roy; nor does he pretend to afford it. Whether he has perused any of the writings of Unitarians does not appear. In all probability he is

unacquainted with them. And, however extraordinary his powers, it cannot be expected that he should enter sufficiently into the criticism of the New Testament to determine the sense of the difficult passages connected with the Trinitarian controversy. To require his opinion of these parts of scripture, or to insist upon his taking certain definite views of their import, would be highly unreasonable. And yet, such is the influence of human systems, that because he declines entering upon the discussion of questions that have been the subjects of continual controversy in the Christian world; the *Friend of India* entirely withholds from him the appellation of Christian, and considers his publication as calculated to do serious injury to the cause of truth.

It might have been supposed that the work of a learned Brahmun, sent forth amongst his countrymen with a title like this, "*The Precepts of Jesus the Guide to Peace and Happiness*," would have been hailed by "a Christian Missionary," as most auspicious to his own undertaking. Even if the work had not been in every particular unexceptionable, it might have been expected, that this would rather have been kindly suggested, than made a prominent subject of animadversion. An intelligent Hindu who shews himself, at all events, a friend to Christianity, and who makes it his object, at the expense of much obloquy and persecution on the part of his countrymen, to display the excellence and value of Christian precepts, could hardly count upon meeting with rebuke and reprehension from the Christian Missionaries in India. Though he should appear not to estimate sufficiently the historical testimony in favour of Christianity, (and do the bulk of Christians enter into any accurate investigation of it?) this is not altogether inexcusable in one who, in all probability, has had few opportunities of verifying the historical records of the New Testament, by a comparison with other histories relating to the same period. If it could be proved, indeed, that he himself rejected the evidence of the miracles of Christ, it would be doing him no wrong to withhold from him the name of Christian: but of this we think the pamphlets

before us do not afford proof; and as he is indignant at the application to himself of the term Heathen, which he describes as a violation of truth, charity and liberality, there appears every reason to believe that he is, in the honest persuasion of his own mind, a Christian, and entertains no doubt of the divine authority of Jesus, and the truth of the Christian revelation. If so, it is to the honour of Christianity that so distinguished an inquirer after truth can for himself discover in the instructions of Christ, that which commends itself to his admiration and regard: nor can it fail to gratify Unitarian Christians to find that the doctrines of the New Testament, as understood and received by them, produce conviction in the mind of such a man, and in the degree in which they are known to him, induce him to the cordial reception of Christianity, whilst the doctrines which they reject, and with which he has the best opportunity of becoming acquainted, produce no conviction, and, as far as they operate, impede his persuasion of the truth of Christianity.

But it is time to proceed to a more particular examination of the pamphlets which have suggested these remarks. The first, which contains eighty-two pages, exclusive of the Introduction, is entirely composed of the discourses of Jesus, taken from the four Evangelists, but principally from the Gospels of Matthew and Luke. Upon this the Christian Missionary makes the following remark:

"The extracts from the Gospel of Christ's beloved disciple, who has recorded his Master's sublimest dogmatic sayings, which had been passed over by the other Evangelists, fill scarcely four pages, whereas those from the Gospel of St. Matthew fill thirty-five, and those from the Gospel of St. Luke thirty-two pages."

The extracts from St. Matthew's Gospel contain the whole of the Sermon on the Mount, the greater part of the tenth and thirteenth chapters, the whole of the eighteenth, from the 3rd verse of the nineteenth to the 28th verse of the twentieth, from the 23rd verse of the twenty-first to the end of the twenty-third, part of the twenty-fourth, and the whole of the twenty-fifth chapter; besides a number of

shorter passages. From St. Luke's Gospel, several of the parallel passages—the parables of the Good Samaritan, the Prodigal Son, the Pharisee and Publican, and some others. The extracts from St. John's Gospel are as follows: iii. 1—21; iv. 23; vi. 27; viii. 3—11; ix. 39—41; xv. 1—17.

Prefixed to the whole is an Introduction of four pages, from which we make the following extracts:

"A conviction in the mind of its total ignorance of the nature and of the specific attributes of the Godhead, and a sense of doubt respecting the real essence of the soul, give rise to feelings of great dissatisfaction with our limited powers, as well as with all human acquirements, which fail to inform us on these interesting points. On the other hand, a notion of the existence of a supreme superintending power, the Author and Preserver of this harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects; and a due estimation of that law which teaches that man should do unto others as he would wish to be done by, reconcile us to human nature, and tend to render our existence agreeable to ourselves, and profitable to the rest of mankind. The former of these sources of satisfaction, viz. a belief in God, prevails generally; being derived either from tradition and instruction, or from an attentive survey of the wonderful skill and contrivance displayed in the works of nature. The latter, although it is partially taught also in every system of religion with which I am acquainted, is principally inculcated by Christianity. This essential characteristic of the Christian religion I was for a long time unable to distinguish as such, amidst the various doctrines I found insisted upon in the writings of Christian authors, and in the conversation of those teachers of Christianity with whom I had the honour of holding communication. Amongst those opinions the most prevalent seems to be, that no one is justly entitled to the appellation of Christian, who does not believe in the divinity of Christ and of the Holy Ghost, as well as in the divine nature of God, the Father of all created beings. Many allow a much greater latitude to the term Christian, and consider it as comprehending all who acknowledge the Bible to contain the revealed will of God, however they may differ from others in their interpretations of particular passages of scripture; whilst some require from him who claims the title of Christian, only an adherence to the doctrines of Christ, as taught by himself, without insisting on implicit confidence in those

of the apostles, as being, except where speaking from inspiration, like other men, liable to mistake and error."

After remarking on the difficulty of advancing any new reasonings in matters of controversy, and expressing his opinion, that to those who are not biassed by prejudice, a simple statement of the respective tenets of different sects may be a sufficient guide to direct their inquiries in ascertaining which of them is the most consistent with the sacred traditions, and most acceptable to common sense; he proceeds as follows:—

"For these reasons I decline entering into any discussion on those points, and confine my attention at present to the task of laying before my fellow-creatures the words of Christ, with a translation from the English into Sungscrit and the language of Bengal. I feel persuaded, that by separating from the other matters contained in the New Testament, the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding. For historical and some other passages are liable to the doubts and disputes of Free-thinkers and Anti-christians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them. On the contrary, moral doctrines, tending evidently to the maintenance of the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and the unlearned. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of cast, rank or wealth, to change, disappointment, pain and death; and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form."

To the sentiments contained in this Introduction, the "Christian Missionary" makes many objections; some of which, certainly, appear well founded; but the greater part are very ably, and, we think, successfully rebutted in the

"Appeal." A course of extracts from each of the publications will enable our readers to judge for themselves.

"All those," says the Christian Missionary, "who feel a concernment for the enlargement of the empire of truth and virtue, will rejoice to see a collection of a part of the sayings of Christ, published by a respectable Hindoo, who, though he has not thought fit publicly to profess himself the author, will yet easily be recognised as such, by all who have not been inattentive spectators of the face of the sky on the religious horizon of Bengal. The more generally the gracious words which proceeded out of the mouth of him who spake as 'never man spake,' are divulged, the more men will be excited to inquire into the character of that great prophet, and the nature of that religion, of which he is both the author and the chief object. Although it was by no means the only, nor even the most important design of Christ's mission to instruct mankind; for he himself has declared, that the design of his coming was 'to give his life a ransom for many;' (wherefore he has directed us to his apostles for fuller instruction in the way of salvation;) yet there is no fundamental truth of the gospel which is not either explicitly taught by him, or which may not at least be easily deduced from his words."—"Accordingly, if the respected author of the Compilation, which has given rise to these remarks, had confined himself to publishing the words of Christ, without depreciating the value of other parts of the inspired writings, he would have been free from all blame, and my pleasure on seeing the publication in question would have been unalloyed by any sensations of an opposite nature. But I was sorry to find that this was far from being the case. The very title-page, the Introduction, and the work itself, are evidently written under the supposition that only the moral precepts contained in the New Testament are of real importance; nay, the author ventures to intimate, in the Introduction, that the dogmatical and historical matter, though of this by far the greater part of the whole consists, so far from being necessary for the instruction, guidance and comfort of mankind, is rather calculated to do injury."

He here quotes part of the passage which we have already given from the Introduction, and observes, certainly with a great deal of justice,

"I am utterly at a loss to conceive, how a reasonable man can imagine that the silly nursery stories, which form the

substance of the Hindoo religion and literature, can in any wise diminish the weight which the well-authenticated narratives of the benign and highly significant miracles of the holy Jesus carry with them."

He next objects to the statement, that a belief in the existence of God (in the genuine sense of the word) is generally prevailing; but even granting it to be so, "This," says he,

"Is by no means sufficient to make us truly happy. For the correctest notions of the Divine attributes do not furnish us with an answer to these two most important questions, without a satisfactory solution of which no true peace of mind can exist: 1. How may I obtain the forgiveness of my sins, and the favour of God; and, 2. How may I obtain strength to overcome my sinful passions and lusts, and to keep the commandments of him whom I am bound to obey? Now, as the historical and dogmatical part of the Christian Scriptures gives the only satisfactory information on these two points which is in existence, it is clear that this, so far from being comparatively useless, or even calculated by its association with the moral precepts to diminish the effect of the latter, is just that which makes them practicable and truly useful."—"The most distinguishing feature of Christianity, therefore, is not, that it contains the most complete and perfect exposition of the moral law, but, that it shews us how 'God may be just, and yet the justifier of the ungodly;' and it is no small recommendation of the teachers of Christianity, with whom the author professes to have had intercourse, that, keeping in view the peculiar glory of that religion whose ministers they are, they did not lead him to conclude that it was little more than a good system of morality."

After some other remarks he proceeds thus:

"For these reasons I cannot but greatly disapprove the plan upon which the author has acted, because it is founded on the radically false supposition, that the moral sayings of Jesus, even if separated from the dogmas propounded by him, are able to 'guide us to peace and happiness.' It is undoubtedly the *ne plus ultra* of arrogance to presume that we poor, weak, sinful mortals are better qualified to judge what sort of instruction is necessary or advantageous for the happiness of mankind than the Son of God himself, who never gave the least hint that he attributed less importance to those of his sayings which are of dogmatical, than to

those which are of an ethical nature. Nay, such a sentiment debar, according to the author's own principles, those who entertain it, from every just claim to the name of a Christian, even in the most Latitudinarian sense of the word, in which, as the author says, it designates one who 'adheres to the doctrines of Christ as taught by himself.'

These are the most material of the "Christian Missionary's remarks." Of the observations of the Editor of the *Friend of India* it will only be necessary to quote the following :

"This work," says he, "while it furnishes an overwhelming proof of the truth and excellence of the Sacred Scriptures, since an intelligent Heathen, whose mind is as yet completely opposed to the grand design of the Saviour's becoming incarnate, feels constrained to recommend the Precepts of Jesus to his countrymen, as the Guide to Peace and Happiness; the manner in which this is done, as is justly observed by our highly esteemed correspondent, may greatly injure the cause of truth."

We now come to the third pamphlet on the list, "An Appeal to the Christian Public, in Defence of the 'Precepts of Jesus,'" written, undoubtedly, by Ram Mohun Roy. The first subject of his animadversion is the passage which we have just quoted.

"Before I attempt," says he, "to inquire into the ground upon which the objections to the work in question are founded, I humbly beg to appeal to the public against the unchristianlike, as well as uncivil manner in which the Editor has adduced his objections to the compilation, by introducing personality, and applying the term of *Heathen* to the Compiler. I say unchristianlike manner, because the Editor, by making use of the term *Heathen*, has, I presume, violated truth, charity and liberality, which are essential to Christianity in every sense of the word. For there are only two methods by which the character of the Compiler as a Heathen, or as a believer in one true and living God, can be satisfactorily inferred. The most reasonable of the two modes is to confine such inquiries to the evidence contained in the subject of review, no mention of the name of the Compiler being made in the publication itself. Another mode, which is obviously inapplicable in such discussions, is to guess at the real author, and to infer his opinions from a knowledge of his education or other circumstances. With respect to the first source of evi-

dence, the following expressions of the Compiler's sentiments are found in the Introduction."

After some quotations he proceeds :

"These expressions are calculated, in my humble opinion, to convince every mind not biassed by prejudice, that the Compiler believed not only in one God, whose nature and essence is beyond human comprehension, but in the truths revealed in the Christian system. I should hope neither the Reviewer nor the Editor can be justified in inferring the heathenism of the Compiler, from the facts of his extracting and publishing the moral doctrines of the New Testament, under the title of a 'Guide to Peace and Happiness'—his styling the Precepts of Jesus, a code of religion and morality—his believing God to be the Author and Preserver of the universe—or his considering those sayings as adapted to regulate the conduct of the whole human race in the discharge of the duties required of them."

—P. 3.

"With respect to the latter mode of seeking evidence, however unjustified the Editor may be in coming to such a conclusion, he is safe in ascribing the collection of these precepts to Ram Mohun Roy; who, although he was born a Brahmun, not only renounced idolatry at a very early period of his life, but published, at that time, a Treatise in Arabic and Persian against that system; and no sooner acquired a tolerable knowledge of English, than he made his desertion of idol worship known to the Christian world by his English publications; a renunciation which, I am sorry to say, brought severe difficulties upon him, by exciting the displeasure of his parents, and subjecting him to the dislike of his near, as well as his distant relations, and to the hatred of nearly all his countrymen for several years. I therefore presume that, among his declared enemies, who are aware of these facts, no one who has the least pretension to truth, would venture to apply the designation of Heathen to him; but, I am sure, that the respect he entertains for the very name of Christianity, which the Editor of the *Friend of India* seems to profess, will restrain him from retorting on that Editor, although there may be differences of opinion between them that might be thought sufficient to justify the use towards the Editor of a term no less offensive. The Editor, perhaps, may consider himself as justified by numerous precedents amongst the several partizans of different Christian sects, in applying the name of *Heathen* to one who takes the precepts of Jesus as his principal guide in matters of reli-

gious and civil duties; as Roman Catholics bestow the appellation of heretics or infidels on all classes of Protestants, and Protestants do not spare the title of idolaters to Roman Catholics; Trinitarians deny the name of Christian to Unitarians, while the latter retort by stigmatizing the worshipers of the Son of Man as Pagans, who adore a created and dependent Being. Very different conduct is inculcated in the precept of Jesus to John, when, complaining of one who performed cures in the name of Jesus, yet refused to follow the apostles, he gave a rebuke, saying, 'He that is not against us is on our part.' Mark ix. 40. The Compiler having obviously in view at least one object in common with the Reviewer and Editor, that of procuring respect for the precepts of Christ, might have reasonably expected more charity from the professed teachers of his doctrines. 'The Compiler of the Precepts of Jesus will, however, I doubt not, give preference to the guidance of those Precepts, which justify no retaliation even upon enemies, to the hasty suggestions of human passions, and the example of the Editor of the *Friend of India*.'—P. 6.

2. In answer to the remark of the Reviewer, that the supposition of the moral sayings being sufficient for salvation, independent of the dogmas, is radically false; he says,

"If, indeed, the Reviewer understands by the word *moral*, what relates to conduct only with reference to man, it cannot apply to those precepts of Jesus that teach the duty of man to God; which, however, the Reviewer will find included in the collection of the Precepts of Jesus, by the Compiler: but a slight attention to the scope of the Introduction might have convinced the Reviewer that the sense in which the word *moral* is there used, whether rightly or otherwise, is quite general, and applies equally to our conduct in religious, as in civil matters."—P. 6.

"It is, however, too true to be denied, that the Compiler of those moral precepts separated them from some of the dogmas and other matters, chiefly under the supposition, that they alone were a sufficient guide to secure peace and happiness to mankind at large—a position that is entirely founded on, and supported by, the express authorities of Jesus of Nazareth—a denial of which would imply a total disavowal of Christianity. Some of those authorities, as found amongst these precepts, here follow: Matt. xxii. 37: 'Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' He also quotes Mark xii. 29—34; Matt. vii. 12; Luke x. 25—28. The Saviour meant, of course, by the words law and prophets, all the commandments ordained by divine authority, and the religion revealed to the prophets, and observed by them; as is evident from Jesus's declaring those commandments to afford perfect means of acquiring eternal life, and directing men to follow them accordingly. Had any other doctrine been requisite to teach men the road to peace and happiness, Jesus could not have pronounced to the lawyer, 'This do, and thou shalt live.' It was the characteristic of the office of Christ to teach men, that forms and ceremonies were useless tokens of respect for God, compared with the essential proof of obedience and love toward him, evinced by the practice of benevolence toward their fellow-creatures. The Compiler, finding these commandments given as including all the revealed law, and the whole system of religion adopted by the prophets, and re-established and fulfilled by Jesus himself, as the means to acquire peace and happiness, was desirous of giving more full publicity in this country to them, and to the subsidiary moral doctrines that are introduced by the Saviour in detail. Placing, also, implicit confidence in the truth of his sacred commandments, to the observance of which we are directed by the same teacher, (John xiv. 15, 'If ye love me, keep my commandments,') the Compiler never hesitated in declaring, that a belief in God, and a due regard to that law, 'Do unto others as you would wish to be done by,' render our existence agreeable to ourselves and profitable to the rest of mankind. It may now be left to the public to judge, whether or not the charge of arrogance and presumption which the Reviewer has imputed to the Compiler, under the idea that he preferred his own judgment to that of the Saviour, be justly applicable to him."—P. 10.

3. In reply to the objection, that the Precepts of Jesus do not furnish information on two important points, as above stated, the Author extracts from the same compilation, "a few passages which will, he hopes, satisfy the respected Reviewer on these points. See also the parable of the Prodigal Son, where the mercy of God is illustrated, by the example of a father pardoning the transgressions of his repenting son.

Numerous passages of the Old and New Testament to the same effect, which might fill a volume, distinctly promise us that the forgiveness of God and the favour of his divine majesty may be obtained by sincere repentance, as required of sinners by the Redeemer. As to the second point, that is, How to be enabled to overcome our passions, and keep the commandments of God—we are not left unprovided for in that respect, as our gracious Saviour has promised every strength and power as necessary consequences of earnest prayer and hearty desire. Matt. vii. 7, 11; Luke xi. 9."—P. 12.

4. "The Reviewer imputes to the Compiler, error in exalting the value of the moral doctrines above that of the historical facts and dogmas contained in the New Testament. This imputation, I humbly maintain, can be of no weight or force against the authority of Jesus himself, Matt. xxv. 31, &c. And, apparently to counteract, by anticipation, the erroneous idea that such conduct might be dispensed with, and reliance placed on a mere dogmatical knowledge of God or of the Saviour, the following declaration seems to have been uttered: Matt. vii. 21: 'Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.' Neither in this nor in any other part of the New Testament can we find a commandment similarly enjoining a knowledge of any of the mysteries or historical relations contained in these books.

"We are taught by revelation, as well as education, to ascribe to the Deity the perfection of those attributes which are esteemed excellent amongst mankind. And, according to these ideas, it must surely appear more consistent with the justice of the sovereign Ruler, that he should admit to mercy those of his subjects who, acknowledging his authority, have endeavoured to obey his laws; or shewn contrition when they have fallen short of their duty and love; than that he should select for favour those whose claims rest on having acquired particular ideas of his nature, and of the origin of his Son, and of what afflictions that Son may have suffered in behalf of his people. If the Reviewer and Editor will continue to resist both authority and common sense, I must be content to take leave of them with the following words: (Luke xviii:) 'And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'"—P. 18.

5. "The Reviewer observes, with every mark of disapprobation, that the Compiler has intimated in the Introduction, that the dogmatical and historical matters are rather calculated to do injury."

After some remarks on the keen disputes and bitter persecutions which have arisen among Christians in regard to dogmas, our author says,

"Besides, the Compiler, residing in the same spot where European Missionary gentlemen and others, for a period of upwards of twenty years, have been, with a view to promote Christianity, distributing in vain amongst the natives, numberless copies of the complete Bible written in different languages, could not be altogether ignorant of the causes of their disappointment. He has seen with regret that they have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in Christian churches, to people by no means prepared to receive them; and that they have been so incautious and inconsiderate in their attempts to enlighten the natives of India, as to address their instructions to them in the same way as if they were reasoning with persons brought up in a Christian country, with those dogmatical notions imbibed from their infancy. The consequence has been, that the natives in general, instead of benefiting by the perusal of the Bible, copies of which they always receive gratuitously, exchange them very often for blank paper; and generally use several of the dogmatical terms, in their native language, as a mark of slight, in an irreverent manner; the mention of which is repugnant to my feelings. Sabyt, an eminently learned, but grossly unprincipled Arab, whom our divines supposed that they had converted to Christianity, and whom they of course instructed in all the dogmas and doctrines, wrote, a few years ago, a Treatise in Arabic against those very dogmas, and printed himself and published several hundred copies of this work; and another Moosulman of the name of Ena' et Ahmud, a man of respectable family, who is still alive, speedily returned to Mohummudanism from Christianity, pleading that he had not been able to reconcile to his understanding, certain dogmas which were imparted to him."—P. 19.

"About three years ago, the Compiler, on his visit to an English gentleman, who is still residing in the vicinity of Calcutta, saw a great number of Christian converts with a petition, which they intended to present to the highest ecclesiastical authority," (Dr. Middleton, we presume,) "stating that their teachers, through false pro-

mises of advancement, had induced them to give up their ancient religion. The Compiler felt indignant at their presumption, and suggested to the gentleman as a friend, the propriety of not countenancing a set of men, who, from their own declaration, were so unprincipled. The Missionaries themselves are as well aware as the Compiler, that those very dogmas are the points which the people always select as the most proper for attack, both in their oral and written controversies with Christian teachers; all of which, if required, the Compiler is prepared to prove by the most unquestionable testimony."—P. 21.

"Hindustan is a country, of which, nearly 3-5ths of the inhabitants are Hindoos, and 2-5ths Moosulmans. Although the professors of neither of these religions are possessed of such accomplishments as are enjoyed by Europeans in general, yet the latter portion are well known to be firmly devoted to a belief in one God, which has been instilled into their minds from their infancy. The former (I mean the Hindoos) are, with a few exceptions, immersed in gross idolatry, and in belief of the most extravagant description respecting futurity, antiquity, and the miracles of their deities and saints, as handed down to them, and recorded in their ancient books. Weighing these circumstances, and anxious, from his long experience of religious controversy with natives, to avoid further disputation with them, the Compiler selected those precepts of Jesus, the obedience to which he believed most peculiarly required of a Christian, and such as could by no means tend, in doctrine, to excite the religious horror of Mohummedans or the scoffs of Hindoos. What benefit or peace of mind can we bestow upon a Moosulman, who is an entire stranger to the Christian world, by communicating to him without preparatory instruction, all the peculiar dogmas of Christianity; such as those contained in John i. 1, 'In the beginning was the word, and the word was with God, and the word was God'? Would they not find themselves at a loss to reconcile this dogma to their unprepared understandings, viz. A. is B. and A. is also with B? Although the interpretations given us of such texts by truly learned and candid divines be ever so satisfactory, yet to those who are strangers to these explanations, they cannot be intelligible; nor can it be expected from the order of things, that each can happily find at hand an able interpreter, to whom he can have recourse for an explanation whenever he may be involved in difficulties and doubts. But as a great number of Missionary gentlemen may,

perhaps, view the matter in a different light, and join the Editor of the *Friend of India*, in accusing the Compiler, as an injurer of the cause of truth, I doubt not, that with a view to avoid every possibility of such imputation, and to prevent others from attributing their ill-success to his interference with their duties, he would gladly abstain from publishing again on the same subject, if he could see in past experience any thing to justify hopes of their success. From what I have already stated, I hope no one will infer that I feel ill-disposed towards the Missionary establishments in this country. This is far from being the case. I pray for their augmentation—and that their members may remain in the happy enjoyment of life in a climate so generally inimical to European constitutions; for, in proportion to the increase of their number, sobriety, moderation, temperance, and good behaviour, have been diffused among their neighbours, as the necessary consequences of their company, conversation, and good example."—P. 26.

"The Reviewer again (p. 29) charges the Compiler with inconsistency in having introduced some doctrinal passages into his compilation. In reply to which, I again entreat the attention of the respected Reviewer to that passage in the Introduction, in which the Compiler states the motives that have led him to exclude certain parts of the gospels from his publication. He there states, that it is on account of these passages being such as were the ordinary foundation of the arguments of the opponents of Christianity, or the sources of interminable controversies that have led to heart-burnings and even bloodshed amongst Christians, that they were not included in his selection; and they were omitted the more readily as he considered them not essential to religion. But such dogmas, or doctrinal and other passages as are not exposed to these objections, and are not unfamiliar to the minds of those for whose benefit the compilation was intended, are generally included, in conformity with the avowed plan of the work—particularly such as seem calculated to direct our love and obedience to the beneficent Author of the universe, and to him whom He graciously sent to deliver those precepts of religion and morality, whose tendency is to promote universal peace and harmony."—P. 28.

We make no apology to our readers for having so considerably extended our extracts from this very spirited defence. It would have been difficult for us, in the same compass, to have put them so completely in possession of the merits of the controversy. It

will be seen that this distinguished foreigner by the acuteness of his reasoning, and the accuracy and even elegance of his style, is no mean opponent. On the other hand, the inherent and inextricable absurdity of the Calvinistic scheme has seldom been more strikingly apparent than on this occasion, when an eminent Christian Missionary who has all his life been familiar with such questions, has, in several of the most material points, so evidently the worst of the argument. We are not indeed prepared to say, that Ram Mohun Roy (like some in our own country who are, nevertheless, sincere Christians) does not understate the importance and necessity of the doctrinal parts of the New Testament: but this is (in both cases) the very natural result of the false and irrational views which have been given of them, and the undue heat and animosity with which those views have been defended.

It was stated by the late lamented Dr. Thomson of Halifax, who first directed the attention of our readers to Ram Mohun Roy, that he was instituting an inquiry to ascertain whether the Doctrine of the Trinity is the Doctrine of the New Testament. The inquiry, it will be seen, has not terminated in favour of that doctrine. He is plainly a firm and zealous Unitarian. May we be allowed to add, the cognomen of Christian? To this very interesting question we should be most happy if any one, personally acquainted with Ram Mohun Roy, would afford more satisfactory information than is at present before us. He appears eminently possessed of the spirit and temper of Christianity: does he partake in its hopes? Is he expecting the return of the great Saviour of mankind, to fulfil his promises? If it should be found, that he has wanted a proper statement of the principles of Unitarianism to complete his conviction of the truth of Christianity, we apprehend that the Unitarians will blame themselves for not having taken a more active share in missionary labours.

H. T.

ART. II.—*Views of Society and Manners in America; in a Series of Letters from that Country, to a Friend in England, during the Years, 1818, 1819, 1820.* By an Englishwoman. Svo. pp. 534. Longman and Co. 1821.

THIS is a very spirited and well-written book. It may be recommended as an antidote to some recent poisonous misrepresentations of the people of the United States of America. The "Englishwoman" is partial to our Trans-atlantic brethren; but if rumour assign the work to the right person, her character is a voucher for the truth of her pictures, which bear indeed internal evidence of substantial accuracy. She has collected many interesting anecdotes of the Americans, and she relates them with great vivacity. With all her prepossessions in favour of that people, she is not blind to their failings: her love of liberty leads her to view the slavery that prevails in the southern states with becoming impatience, and she concludes her volume with wishing that the Americans may realize the conviction lately expressed to her by their venerable President—that "the day is not very far distant when a slave will not be found in America."

We copy one entire letter, (the xxivth,) entitled, "Religion—Temper of the different Sects—Anecdotes."

"New York, March, 1820.

"MY DEAR FRIEND,

"Yes, it is somewhat curious to see how travellers contradict each other. One says, things are white, and another, that they are black; some write, that the Americans have no religion, and others, that they are a race of fanatics. One traveller tells us, that they are so immersed in the affairs of the Republic as not to have a word to throw at a stranger; and another, that they never think about politics at all, and talk nonsense eternally. may well ask, what he is to believe; but he flatters me too much if he be willing to refer the matter to my decision. He may argue thus however for himself. If the Americans had no religion, it is to be presumed that they would have no churches: and if they were a race of fanatics, it is equally to be presumed, that they would force people to go into them. We know that they have churches, and do not force people to go into them, nor force people to pay for them, and yet they are paid for, and filled.

"It is impossible to apply any general rule to so wide-spread a community as this. Perhaps Selden's were the best: 'Religion is like the fashion. One man wears his doublet slashed, another laced, another plain, but every man has a doublet. So every man has his religion.

They differ about trimming.' But we cannot subjoin another axiom of the same philosopher: 'Every religion is a getting religion.' It gets nothing; and so, whatever it be, it is sincere and harmless.

"Some contend that liberality is only indifference. Perhaps, as a general rule, it may be so. Persecution undoubtedly fans zeal, but such zeal as it is usually better to be without. I do not perceive any want of religion in America. There are sections of the country where some might think there is too much, at least that its temper is too stern and dogmatical. This has long been said of New England, and, undoubtedly, the Puritan ancestry of her citizens is still discernible as well in the coldness of their manners, as in the rigidity of their creed. But it is wonderful how fast these distinctions are disappearing. An officer of the American navy, a native of New England, told me, that when a boy, he had sooner dared to pick a neighbour's pocket on a Saturday than to have smiled on a Sunday. I have since travelled through all parts of the union, and over a great part of the world, and have learned, consequently, that there are all ways of thinking; and I find now, that my fellow-countrymen are learning the same. You will conceive how great is the change wrought in the religious temper of the Eastern States, when I mention, that the Unitarian faith has been latterly introduced, and, in some parts, has made such rapid progress as promises, ere long, to supersede the doctrines of Calvin. There were, of course, some vehement pulpit fulminations in Massachusetts when these mild teachers of morals and simple Christianity first made their appearance. But, fortunately, Calvin could no longer burn Servetus, however much he might scold at him; and, having scolded till he was tired, he laid down the 'drum ecclesiastic,' and left his gentle adversary to lead his flock to heaven after his own way. This affords, I believe, the only instance of war waged by American theologians since the days of the revolution. Polemics, indeed, is not a science at all in fashion; nor ever likely to be so. Where no law says, what is orthodoxy, no man is entitled to say, what is heresy; or, if he should assume to himself the right, it is clear that he will only be laughed at. It required, however, some years to satisfy the whole American community of this fact. Although few cared to contend for the doctrine of the Trinity with the vehemence of the Calvinists of Massachusetts, the Unitarians had still some prejudices to encounter in other parts of the Union. Philadelphia, and even New York, had their zealots as well as Boston. In the

latter city, they were few, but perhaps more noisy on that very account. It is some years since a Calvinistic preacher here exclaimed to the non elect of his congregation, 'Ha! ha! you think to get through the gates of heaven, by laying hold of my coat; but I'll take care to hold up the skirts.' Such an intimation we may suppose not much calculated to conciliate the vacillating heretics. The teacher who points the way to heaven through paths of peace, and, by the candour and gentleness of his judgments, leads us to worship with him a God of love and mercy, may easily draw into his fold the children of such a merciless fanatic.

"American religion, of whatever sect, (and it includes all the sects under heaven,) is of a quiet and unassuming character; no way disputations, even when more doctrinal than the majority may think wise. I do not include the strolling Methodists and shaking Quakers, and sects with unutterable names and deranged imaginations, who are found in some corners of this wide world, beating time to the hymns of Mother Ann, and working out the millenium by abstaining from marriage.*

"The perfect cordiality of all the various religious fraternities, might sometimes lead a stranger to consider their members as more indifferent to the faith they so quietly profess than they really are. There is undoubtedly a considerable body scattered through the community, who are attached to no establishment; but as they never trouble their neighbours with their opinions, neither do their neighbours trouble them with theirs. The extent to which this liberality is carried, even by the most dogmatical of the churches, is now well evinced in New England. In one or two of her theological colleges, the practice continued, till within some years, of inculcating one creed exclusively under the protection of the legislature; but the legislature have now left teachers and students to themselves, and even Connecticut has finally done away the last shadow of the privileges of her Congregationalists. It really does seem possible for fanaticism, or something very like it, and liberality to go toge-

* "The *Shakers*, as they are called, emigrated to America some forty years ago. Ann Lee, or Mother Ann, their spiritual leader, was a niece of the celebrated General Lee, who took so active a part in the war of the revolution. She became deranged, as it is said, from family misfortunes, fancied herself a second Virgin Mary, and found followers, as Joanna Southcott and Jemima Wilkinson did after her."

ther. It is not long since, in some of the New England States, there was an edict in force, that no man should travel on a Sunday, and this, while all men were eligible to the highest honours of the state, let them believe or disbelieve as little or as much as they might. *

"Alluding to this edict recalls to me the adventure of a Pennsylvania farmer, which, as it may elucidate the good humour with which this people yield to the whims of each other, I will repeat to you. The good farmer was bound on his way to Boston, and found himself within the precincts of Connecticut on a Sunday morning. Aware of the law of Calvin, but still being in haste to proceed, our traveller thought of shifting himself from the back of his steed into the mail which chanced to overtake him, and which, appertaining to the United States, was not under the law of Connecticut. The driver advised him to attach his steed to the back of the vehicle, thinking that when they should have passed through a certain town which lay before them, the honest farmer might remount in safety; but, as ill luck would have it, the citizens were just stepping forth from their doors on their way to church when the graceless horse with a saddle on its back, passed before them. Stopping at the inn, a citizen made up to the side of the vehicle, and civilly demanded if that horse was his; and if he was aware that the Sabbath was a day of rest, not only by the law of God, but by the law of Connecticut. The Pennsylvanian as civilly replied, that the horse *was* his; begged to return thanks in his name for the care shewn to his ease and morals; and offered to surrender the keeping of both, until his return, to the individual who addressed him. 'I will most willingly lodge the horse in my stable, and his master in my house,' returned the other; 'but the people will not see with pleasure the beast keeping the commandments and the man breaking them.' 'Well, friend; then beast and man shall keep them together. I will eat your dinner, and he shall eat your hay; and to begin things properly, you shall shew him to the stable and his master to the church.' The com-

pact was fulfilled to the satisfaction of all parties; the Pennsylvanian only allowing himself, through the day, gently to animadvert upon this abridgment of the liberties of the citizens of the United States, by the decree of the citizens of Connecticut, which might not always be as agreeable to them, as in this case it was to him; and departed the next morning assuring his host that he should be happy to repay his hospitality to him or his friends, whenever either might choose to travel his way on a Sunday, or a Saturday, or any day of the seven.

"Some years afterwards, standing one Sunday morning at the gate of his own farm, in Pennsylvania, he perceived a man riding along the road and driving before him a small flock of sheep. As he approached, our farmer recognized him for a neighbour of his *ci-devant* host in Connecticut. 'Ah, friend! that's an odd occupation you are following on a Sunday!' 'True,' replied the man of New England, 'and so I have chosen a bye-road that I may not offend the scrupulous.' 'Yes, friend; but supposing you offend me? and supposing, too, that the Pennsylvania legislature should have passed a law which comes in force this day, that neither man nor beast shall travel on a Sunday?' 'Oh!' replied the other, 'I have no intention to disobey your laws; if that be the case, I will put up at the next town.' 'No, no; you may just put up here, I will shew your sheep to the stable and, if you be willing, yourself to the church.' This was done accordingly; and the next morning the Pennsylvanian, shaking hands with his Connecticut friend, begged him to inform his old acquaintance when he should return home, that the traveller and his horse had not forgotten their Sabbath-day's rest in his dwelling, and that, unbacked by a law of the legislature, they had equally enforced the law of God upon his neighbour and his neighbour's sheep.

"There is a curious spirit of opposition in the human mind. I see your papers full of anathemas against blasphemous pamphlets. We have no such things here; and why? Because every man is free to write them; and because every man enjoys his own opinion, without any arguing about the matter. Where religion never arms the hand of power, she is never obnoxious; where she is seated modestly at the domestic hearth, whispering peace and immortal hope to infancy and age, she is always respected, even by those who may not themselves feel the force of her arguments. This is truly the case here; and the world has my wish, and, I am sure, yours also, that it may be the case every where."

*"The constitutions of two or three of the states require, that the chief officers shall be Christians, or, at least, believe in a God; but, as no religious test is enforced, the law is, in fact, a dead letter. By the constitution of every state in the Union, an affirmation is equal to an oath; it is at the option of the asseverator, either to invoke the name of God, or to affirm, under the pains and penalties of the law, in cases of breach of faith."

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OBITUARY.

The Queen.

DEATH has again entered into our palaces! *Her Majesty Queen CAROLINE* departed this life on Tuesday, August 7, after a few days' illness, during which the hopes and fears of her friends were deeply agitated. She appeared conscious from the first of her approaching end, and was resigned to the will of Providence. Her death-bed was a scene of great magnanimity, and we trust we may add, of true Christian feeling. From some of her expressions it would appear, that she considered herself the victim of sorrow. A large proportion of the people have proved themselves sincere mourners on this melancholy event. Numbers of pulpits, and in some instances galleries, of churches and chapels have been hung

in black, and some few funeral sermons have been preached; of these, two, as appears in our list of books, have been printed, one by Mr. Fox, and the other by Mr. John Clayton, Jun. Of the political questions connected with the Queen's unhappy story, we have not allowed ourselves to express any decided opinion in this work, nor shall we do so now, and therefore we say nothing of the distressing scenes presented to the public on the removal of the Royal corpse from this country: but we must be allowed to say, that cold indeed must be his heart, whatever be his opinions, who does not drop the tear of sympathy at the remembrance of the Queen's bitter sufferings.

1821. June 15, MARTHA, wife of Jacob Hans Busk, late of Chingford, Essex, now of *Ponsbourne Park*, Herts, Esq., one of the daughters of the Rev. Joseph Dawson, late of Royds Hall, near Bradford, Yorkshire, deceased.

Did not custom demand that a tribute of respect should be paid to departed worth, such a tribute could not have been easily withheld from the truly amiable woman whose decease is here announced. Her excellencies justly claim a memorial distinct from that which sorrowful recollection has engraven on the breasts of her surviving friends. She possessed qualities which are not often found united, and which gave to her character that stamp of individuality which does not always mark even those whom we justly rank among the virtuous and the good. A sound and well-cultivated understanding was in her adorned by pleasing and graceful manners, manners which, by blending dignity with courteousness, seemed to exhibit the emblem of a mind in which heroic fortitude was combined with every thing that is kind and gentle in the female character, with every thing that renders an amiable woman the grace and ornament of human life. Of her fortitude, the afflictive disorder which has prematurely terminated her valuable life called forth the most unequivocal and affecting proofs; and to her gentler virtues the grief of her surviving relatives bears, and will long bear, a mournful testimony. To say that she was a most excellent wife and a most excellent mother were to say what may be said of thousands; but there are few, comparatively, of whom it can be said with truth, that while formed to move in the circles of polished society, they find it no sacrifice to retire into the shade of domestic life, there to discharge duties which, though felt by the world in their effects, are altogether excluded from its observation. But Mrs. Busk's choicest enjoyments were experienced in the bosom of her own family. Her ambition, if ambition she had, was to satisfy the full demands of conjugal and maternal affection, and instead of courting pleasure abroad, she chose to diffuse happiness at home. But no qualities, however estimable, can ward off suffering and death: and this excellent woman, at the very time when her affectionate advice, her prudent instruction and her admirable example would have been of most service to her rising family, has sunk under a malady for which no effectual remedy has been found, and which subdues its victim by a more distressing process than almost any other which is allowed to visit the human frame. This malady she bore

with exemplary patience and resignation. That she should have been thus prematurely withdrawn from rational enjoyment and substantial usefulness, places her removal among those severe dispensations of Providence which, at present, we can account for only by referring them to the operation of general laws, and of which we cannot hope to see the specific utility until that time when the grand series of causes and effects shall be unfolded, and when the more calamitous events of life shall be explained, as explained, we trust, they will be, by the happy issue in which they will terminate.

E. C.

July 7, after a long and painful illness, HANNAH, wife of Richard MARTIN, chemist, of *Lewes*, in the county of *Sussex*. She was youngest daughter of the late Joseph Marten, (farmer,) of Kingston, near Lewes. Becoming a member of the General Baptist Church of Southover, in the vicinity of the above town, in early youth, she eminently adorned her Christian profession to the end of her life, which terminated in the 26th year of her age. She was very zealous for the cause of truth and piety, and laboured in her sphere, by every means in her power, to promote them. In social and domestic life she displayed many virtues, and conscientiously discharged her duties. She was tried for several years with much bodily affliction, which happily produced the peaceable fruits of righteousness. In her last protracted illness, (which was a constitutional decline,) she endured the complicated trial of almost constant bodily pain, which was often severe, and the certain prospect of being soon separated from her earthly connexions, to whom she was tenderly attached by the affection of a heart peculiarly feeling and benevolent: she felt, exquisitely felt the trial: Job was keenly sensible to his sufferings; nor did he conceal his feelings: it was so with her; but, like that illustrious sufferer, she was never so affected as to lose her integrity towards God, or her resignation to his will. Whatever she manifested of her feelings, in all this, she sinned not: she ever confided in the essential goodness and unerring wisdom of her heavenly Father; truly believing that He did all things well. She often expressed her confidence in Him, and submission to all His pleasure: and, as the closing scene drew nearer, her piety increasingly prevailed and triumphed.

Her friends are blest with the consoling reflection, that she died in the Lord, and hope to meet her, happy, in the presence of that Saviour whom not having seen, she nevertheless ardently loved,

firmly believing in the record of his divine mission and amiable character, as given in the New Testament.

She was interred in the burying-ground belonging to the Southover Baptist Congregation; on which occasion an appropriate, solemn, and at the same time animating, Discourse was preached by the Rev. Wm. Johnston, of Lewes, to a crowded, respectable and attentive congregation, on the Christian's triumph over death and the grave, from 1 Corinthians xv. 55—57. The service was introduced by the Rev. Mr. Taplin, from the General Baptist Academy, and concluded by a serious, impressive Address, delivered at the grave by the Rev. Wm. Johnston.

July 11, Mr. THOMAS WICHE, of *Chiswell Street*, after a very sudden indisposition. He was, the subsequent Sabbath, buried at Worship Street, by Mr. Eaton, who delivered an appropriate Address at his interment. His funeral sermon was preached by Dr. Evans, from Luke xii. 40. The account of the deceased was given by the preacher in the following words:

"My worthy brother-in-law, the late Mr. Thomas Wiche, died on Wednesday, July 11, 1821, in the 64th of his age. Violent spasmodic affections of the chest were the means ordained by Providence for the termination of his mortal course. He was well the preceding day at dinner, and the next morning a breathless corpse. So precarious is the tenure on which we hold not only every earthly possession, but even life itself. He was the eldest son of the Rev. John Wiche, the beloved friend of Lardner, and the much-respected pastor of the General Baptist Church at Maidstone, for near half a century. He passed the early part of life with an excellent maternal uncle, Mr. Thomas Pine, but leaving him, he afterwards settled in town. Here, he for several years assisted the late Mr. Field, bookseller to the *Society for propagating Religious Knowledge*. Him he succeeded, and discharged the duties of his station with singular fidelity. His understanding was good, his disposition benevolent, and in all his dealings, a man of singular honesty. Nothing could tempt him to do what appeared to him wrong. No individual could lead him astray from the path of rectitude. He had his peculiar views and habits, but in every department of conduct, he exhibited an irreproachable integrity. From his venerable parent he derived enlarged notions of *Civil and Religious Liberty*. These he cherished throughout life. Nothing gave him greater pleasure than to witness the diffusion of human happiness, promoted by the operation of good government ex-

tending its ample wing over all the gradations of civilized society. He hated oppression, he abhorred every species of tyranny. And, whilst he lamented the evils attached to the condition of man in the body politic, he welcomed every symptom of reformation, and hailed every amendment that increased the comforts of his fellow-creatures. In this respect, indeed, he was the friend of human kind, the true lover of his country.

"Though he was not a member of any church, yet his mind was strongly impressed with the truth and excellence of the Christian Religion. He venerated the precepts, and rejoiced in the promises of the New Testament. He often wondered how any human being could speak lightly of *annihilation*; he deemed it abhorrent from all the best feelings of our nature. A *future state*, in his opinion, was an invaluable discovery of the gospel of Jesus Christ. It solved the difficulties of Providence, lightened the calamities of life, and was commensurate to the wants, as well as expectations, of intelligent and moral agents. He exulted in the anticipation of a blessed immortality! A firm believer in revelation, he deplored the prevalence of infidelity, persuaded it arose from corrupt human systems, and not from the study of the Sacred Writings: and he was a regular attendant on public worship, in this place, for upwards of twenty years. He was aware of the force of public example. His views of religious truth were liberal; advocating the right of private judgment, and condemning every approach towards bigotry. With some peculiar notions, he was attached to the great leading truths, and practised the quiet, unostentatious virtues of Scriptural Christianity.

"A Friend, at Maidstone, capable of estimating his intellectual and moral worth, thus writes to his afflicted widow, to the truth of which I can bear testimony: 'For myself, in particular, I shall never forget the many acts of kindness which I have experienced from Mr. Wiche, nor the many pleasant hours I have spent in conversation with him. Your and your children's loss is, however, by far the greatest; and I most sincerely wish it was in my power to administer consolation. But with the usual, I may say with the *only* solid grounds of consolation, you are as well acquainted as myself. We are not, like many others, unfortunately at the present period, who, rejecting *revelation*, have no other grounds of comfort than the necessity we are all under of paying the *debt of nature*. We believe that when we lose our friends, the separation will not be long; and that when we meet again, it will be to separate no more!' To this testimony I have only

to add, that our departed brother was a good husband, an affectionate father, and a faithful friend."

July 21, at Dr. Williams's Library, in Red-Cross Street, London, the Rev. THOMAS MORGAN, LL.D., in the 69th year of his age. The disease which brought on his dissolution had for many months preyed upon his frame, and was of a most distressing nature; but he supported himself under its irresistible progress with that fortitude and resignation which Christian faith and elevated piety alone can inspire, and his memory will long be dear to those who knew his worth, and shared his friendship.

He was born at Laugharn, a small town in Caermarthenshire, South Wales, Dec. 26, 1752, and was the only son of the Rev. Thomas Morgan, who resided in that town, and was minister to a large congregation of Protestant Dissenters, at a place called Henllan, in its vicinity. After a residence of several years, Mr. Morgan removed with his family into England; and settled first at Delf, in Yorkshire, and finally at Morley, near Leeds, to which place he went in 1763. On the highest ground in this populous village, stands the chapel (formerly an Episcopal church) in which he officiated, and here Mr. Morgan preached to a numerous and affectionate congregation, till a paralytic stroke ended his labours and his life. He was a popular preacher among the moderate Calvinists, and a man of considerable ability and learning. The son was brought up for the same profession as his father—that of the Christian Ministry; and this destination of a revered parent, became the object of his early choice and approval. He received the advantages of an excellent classical education, principally at Batley School, under the Rev. Mr. Hargrave. He was placed here in 1764. Afterwards, he was a short time in the Grammar School at Leeds, the Rev. Mr. Brook, Head Master. When he had nearly attained his 16th year (1768) he was entered a student in the college at Hoxton, near London. This seminary was then under the direction of the Rev. Dr. Savage, Dr. Kippis, and Dr. Rees; gentlemen pre-eminently qualified to fill the several departments of Theology, the Belles Lettres, and Mathematics, to which they were appointed by the Trustees of the late Mr. Coward, who, at that time, supported two Institutions for the education of young men devoted to the Christian ministry, among the Protestant Dissenters. Under the able tuition of the professors in that college, and the truly judicious and paternal superintendence of the resident tutor, Dr. Rees, Mr. Morgan continued six years,

a year having been allowed him in addition to the usual course of academical study. Of this favour he made the best advantage; and leaving the college with ample testimonials to his proficiency and good conduct, he was chosen the assistant preacher to the Presbyterian congregation at Abingdon in Berkshire, then under the ministry of the Rev. Mr. Moore.

The resignation of that gentleman, occasioned by age and infirmities, took place soon after his settlement, and Mr. Morgan was unanimously invited to succeed him in the pastoral office, and was ordained at the chapel in the Old Jewry, by the tutors of his college, supported by Drs. Price, Furneaux and Amory. His services at Abingdon were well received and eminently useful within the circle of that small but respectable congregation with which he was connected. His union with this society did not, however, continue very long; for on the death of Dr. William Prior, the aged minister to the Presbyterian chapel in Aliffe Street, Goodman's Fields, Mr. Morgan was appointed to the vacant pulpit, and he filled it with acceptance and usefulness, till the lease of the place was nearly expired, and the congregation was consequently dissolved.

During the latter period of his connexion with this society, he officiated as one of the Sunday-evening lecturers at Salters' Hall, in consequence of the vacancy occasioned by the resignation of the Rev. Dr. Rees.

In the year 1783, he was elected a member of Dr. Williams's trust; and in the spring of 1804, was appointed to the office of Librarian, on the condition of resigning his place in the trust; the office of librarian being incompatible with that of a trustee.

No man could be a more proper person to fill this honourable and important situation than himself. He was well acquainted with general literature, had a good knowledge of books, was regular and punctual in his habits, and never absent from his station during the hours of business, till a few days before his decease, when he was compelled *reluctantly* to withdraw to a sick chamber, and lay his head on the pillow of death. In the year 1819, he was presented with the diploma of Doctor in the Civil Law, by the University of Aberdeen; and certainly few persons have better deserved the rank which was conferred upon him by that learned body. This honorary degree, in the scale of literature, was obtained for him by his intimate friends and associates, entirely without his knowledge; and was so handsomely, as well as delicately, announced to him, that (as the

writer of this memoir can attest) he considered the medium through which he received the title, to be that which gave it, in his estimation, its greatest value; but his life was drawing to its close, and with it the enjoyment of the honour so deservedly bestowed. His health began to decline, and there is reason to believe that the death of the late Dr. Lindsay, to whom he was strongly attached, gave a shock to his frame which it never recovered, and brought forward into rapid growth, the seeds of that fatal disease which terminated his life.

Dr. Morgan was a man of liberal sentiments in religion, a Protestant Dissenter on principle, but without bigotry; and in his relations and character, as a man and a member of society, he was distinguished for the love of order and peace, which he connected with independence of mind, and a high sense of honour and integrity. As a minister, one who was in the habit of hearing his public discourses, his pastor and oldest friend, who preached the sermon on occasion of his death, has said, "Dr. Morgan was judicious and instructive; but some have thought, that had he been less formal and somewhat more sprightly and animated both in his compositions and delivery, he might have been more acceptable and popular; but none could hear him (unless it were their own fault) without satisfaction and advantage." He adds, "No man ever maintained, more uniformly, a character so consistent with his principles and profession." In the latter period of his life he was a member of Dr. Rees's congregation, at the chapel in Jewin Street, and a constant fellow-worshiper there, and occasionally assisted his venerable friend in his public services.—As an author, he is before the public in two separate discourses, which do him credit as a divine and a scholar. The first is a Charity Sermon, preached before the Governors of the School in Gravel Lane; and the second, a Discourse, delivered on the 3rd of November, 1799, at Salters' Hall*. But he may be referred to on a larger scale as an historian, in an

* In this Sermon Dr. Morgan has given an historical view of the rise and progress and establishment of Christianity; of the persecutions to which its early professors were exposed under the Roman emperors; of the state of religion in the dark and middle ages in different nations of Europe; of the Reformation; of the various circumstances which led to it; and the trials and sufferings of the Reformers themselves.

extensive work of great value and interest—"The General Biography," in which Dr. Enfield, Dr. Aikin and others, were concerned. The different Lives which he wrote, (and to which he has added the initial of his surname,) will shew with what care and judgment he collected, examined and arranged his materials. He was also engaged as a Reviewer of the Foreign and Domestic Literature, in the New Annual Register, from the time when the late Dr. Kippis resigned his concern with that work, till the year 1800, and was united in forming a valuable collection of Hymns for Public Worship, with Dr. Kippis, Dr. Rees and Mr. Jervis, which has been very generally adopted by the Presbyterian congregations throughout the kingdom. Such was Dr. Morgan, as a man, a Christian, a minister of the gospel, and a writer. A near relation, who offers this memoir of his life to the public notice, and who pays (as he trusts) an impartial and just tribute to the memory of departed worth, will be allowed to close his account by giving the expression of his own feelings, and that of many other surviving friends, in the words of the Roman poet:

Quis desiderio sit aut pudor, aut modus
Tam chari capitis?
Multis ille bonis flebilis occidit.

HOR.

On Friday the 27th of July, the mortal remains of our departed friend were deposited in Bunhill Fields, in the vault of the late Dr. Williams, the founder of the Library in Red-Cross Street. This was done in consequence of a resolution of the Trustees, passed at their meeting on the preceding Wednesday; and which was communicated to his brother-in-law, recently appointed the executor to his Will. The Rev. Mr. Aspland delivered the Address at his funeral. It was an oration truly appropriate, eloquent, affecting and impressive. Two ministers and two lay gentlemen supported the pall: these were, the Rev. Dr. Rees, his venerable tutor, the Rev. Mr. Coates, J. Young and Joseph Yallowley, Esqs.

The gentleman last mentioned, his near neighbour, as he had it in his power, so he had it constantly in his inclination and will, to visit and assist Dr. Morgan in various ways during his last illness, and *he was with him* when he died. "There is a friend who sticketh closer than a brother."

The mourners who followed the body to the tomb, were the brother and nephew-in-law of the deceased, with Dr. N. Philipps from Sheffield, a near relation, and G. Lewis, Esq., one of his oldest friends, and others of his former acquaint-

tance attended to pay their last tribute of respect to his memory.

P.

Mrs. CATHARINE CAPPE.

THE readers of the *Monthly Repository*, who have been so often instructed and delighted by the productions of Mrs. Cappe's pen, will hear with deep regret that her labours have been suddenly terminated. She died of an apoplectic seizure, early in the morning of Sunday, July 29th, passing, almost without a struggle or a pang, from the cheerful and pious enjoyment of this life to that better world which was the object of her steady faith and hope, and for which she lived in a constant state of preparation. The public will be speedily in possession of a full and just delineation of her character, by one whom the confidential intercourse of thirty years has qualified to speak of its high and various excellencies; and she has left for publication a most interesting biographical memoir of herself, in which she has traced the influences to which she had been exposed from the earliest period to which memory extended, the vicissitudes of her lot, the origin and success of her various undertakings. In the mean time, one who enjoyed her friendship only in the decline of life may, perhaps, be permitted to describe her as she appeared to him, and to record a few circumstances of her personal history for the gratification of those who have hitherto known her only through the medium of her works.

Mrs. Cappe was the daughter of the Rev. Jeremiah Harrison, M. A., and was born on the 3d of June, O. S., 1744, at Long Preston, in Craven, of which place her father was rector. When she was about four years old, he removed with his family to Catterick, where a considerable part of her early life was spent. By her mother's side, who was a grand-daughter of Sir Rowland Winn, Bart., of Nostel, in Yorkshire, she was related to several families of fortune and rank in this county, and in her youth associated much with them. The polished urbanity which was united in her manners, with the higher charm of genuine benevolence, was no doubt derived from this source, as well as from the influence of domestic example. Both her father and mother were persons of exemplary piety and virtue; Mr. Harrison possessed considerable taste and literary cultivation, and the reader will naturally suppose, that as he could not fail to remark, so he would delight to assist in developing the excellent capacity of his daughter: but very different opinions on the subject of female education prevailed in the middle of the

last century from those which are current at the present day; her literary education was of the simplest kind, and her intellectual improvement was chiefly made at a later period of her life. He died, after being several years in declining health, in 1763, leaving, besides the subject of this memoir, a son, destined for the church, whose conduct did not contribute to the comfort of his mother and sister, and who died some years after. Mrs. Harrison's life was protracted to the age of 88; she lived to see the happiness and honour which the virtues of her daughter procured for her, and received from her in her declining years every kind attention which filial affection and a sense of duty prompted.

The death of her father, in whatever light it may then have been regarded by his daughter, gave the whole colour to the subsequent periods of her life, and under the direction of that Providence which ordereth all things for the best, was the means of bringing to light those endowments which might otherwise have been useless to the world and unknown even to their possessor. She had, indeed, discovered in herself the capacity of being something better than those whom she saw around her absorbed in the pursuit of riches and worldly greatness, or possessed by no higher ambition than that of shining in the ranks of fashion; she felt an earnest longing for intellectual culture and moral improvement, but she had hitherto met with no one to encourage or gratify this desire; she had been taught to regard the fields of literature as forbidden ground to a female, and to repress even the wish of benevolent activity, when it wandered beyond the circle of domestic duties. The time had arrived when she was to be subject to more favourable influences; the successor of her father in the vicarage of Catterick was the Rev. Theophilus Lindsey, who had exchanged a living in Dorsetshire for it, in order to be near Archdeacon Blackburne, Mrs. Lindsey's stepfather. The acquaintance which had previously existed between her and Miss Harrison was soon renewed; her mind, formed for the enthusiastic love of moral excellence, attached itself with a feeling of veneration to the saintly virtues of the husband, and she appreciated the high principle, the energetic character and powerful understanding of his partner, without being blind to her imperfections. Mrs. Harrison and her daughter had fixed their residence at Bedale, a few miles from Catterick, but she was a frequent guest at the vicarage, witnessing the order of their domestic arrangements, their mutual affection and esteem, and the admirable

manner in which they united their talents for the benefit of Mr. Lindsey's charge; and by them she was encouraged and guided in the pursuit of that moral and religious knowledge for which her mind thirsted. The success which attended Mr. Lindsey's catechetical instructions, induced her to attempt something of the same kind at Bedale; the first commencement of those endeavours for the formation and improvement of institutions for gratuitous education, by which she was afterwards to acquire such deserved reputation and gratitude at the hands of her countrymen.

It is unnecessary to enlarge on Mrs. Cappe's connexions with Mr. and Mrs. Lindsey, because she has herself described their character and her feelings towards them, in the Memoirs which she furnished to the Monthly Repository. (III. 637, and VII. 109.) She had never been orthodox in respect to the doctrine of the Trinity, her father having been an Arian; still less could her cheerful, benevolent piety, assimilate itself with the peculiarities of Calvinism. Since the commencement of her friendship with Mr. and Mrs. Lindsey she had studied the Scripture more carefully, and having embraced those opinions which led Mr. L. to renounce his station in the Church, she not only fully entered into his motives, and aided and supported her friends in the trying hour of their removal, but determined herself to leave the Established Church when an opportunity should offer of joining another whose creed and ritual were more agreeable to scripture. It is a very interesting coincidence, that her first introduction to Mr. Cappe was occasioned by his defending, under the signature of a "Lover of all Good Men," the character of Mr. Lindsey, which had been virulently attacked by a Dr. Cooper in the public papers. The affairs of her brother occasioned her to reside for several years subsequent to this period in the vicinity of Leeds, and here she appears to have begun to attend Dissenting worship regularly at Mill-hill Chapel. His abandonment of his schemes, after involving his mother and sister in considerable embarrassments, was followed by their removal to York in the year 1782. Soon after her settlement in this city, she engaged, in conjunction with some other benevolent persons, in reforming the management of some of the public charities, and the establishment of others, especially for the benefit of females in the lower classes. Her activity and zeal were so guided by discretion and tempered by mildness, that she triumphed over the difficulties which the undertaking pre-

sented, and the opposition raised by interested persons. Such attempts were then novelties; the public mind was not awake as it now is to the importance of those institutions which form the labouring classes of society to intelligence, industry and economy. The subject of the present memoir not only rendered a most important service to her fellow-citizens by her exertions here, but by her publications on this subject, excited others in distant places to follow her example, and assisted them in avoiding the difficulties which she had encountered, gaining for herself an honourable station in that band of philanthropists by whose disinterested labours so much has been done to improve the condition of the poor.

The year 1788 was that of her marriage with Mr. Cappe, whose rare and admirable talents and moral qualities had long attracted her reverence and affection. She was not deterred from this union by the difficulty and delicacy of the situation in which she should be placed by taking the charge of a numerous family; she assumed along with the name the feelings of a parent towards every member of it, and had the happiness to experience the return of cordial affection and esteem. Her greatest delight in this new relation was to assist in preserving from oblivion a record of the knowledge and talents of her husband. To her the Christian world owes it that the eloquence of Mr. Cappe is not already become a faint echo in the ear of his few surviving auditors, and that the labours of his life, in the investigation of the Scriptures, do not remain locked up in an unintelligible short-hand. But the history of this portion of her life may best be learnt in her Memoir of Mr. Cappe, prefixed to his Critical Dissertations, and since separately printed—a beautiful specimen of truly Christian biography, to which, we trust, that few of our readers are strangers. With the same zeal and affection with which she had soothed and supported his decline, she endeavoured to do honour to his memory, and promote the diffusion of his works. His fame was far dearer to her than her own; one of the highest gratifications she could receive was to know that his eloquent and powerful defence of the doctrine of Providence had enabled some mourner to exchange the spirit of heaviness for the garment of praise; that some heart, perhaps in a distant land, had been warmed with the love of religion by his animated praise of virtue and devotion; or that some seeker after Christian truth had found in his critical principles, the solution of difficulties in the language of scripture, by

which he had been long perplexed. Desirous that nothing which he had written on this important subject should be lost, she published in 1809 an arranged history of our Saviour's Life, in which Mr. Cappe's Notes were subjoined to the text, and Practical Reflections added by herself to every section. Her literary labours since Mr. Cappe's death have been chiefly confined to the publication of his works, with some pamphlets on philanthropic subjects; but she also maintained an extensive correspondence, not only with persons in this country, with whom she was connected by friendship or community of benevolent pursuits, but also in North America. Her pen was that of a "ready writer;" and wherever any important object was to be attained by its employment, neither indolence nor the fear of misinterpretation induced her to remain idle.

The decline of Mrs. Cappe's bodily powers, which had been perceptible for some time, had scarcely affected her intellectual faculties, and had produced no effect whatever on the delightful serenity of her temper. Old age had taken away nothing of the warm interest with which she sympathized in the joys and distresses of her friends, rejoicing with those that rejoiced, and inspiring into those that wept a portion of that steady piety, by which she herself contemplated every thing "as from God and for good to all." The young, instead of being repressed and overawed by her, found her ready to enter into all their feelings, to assist them with counsel in the mildest form of friendly suggestion, and to temper their romantic expectations and visionary plans, by the dictates of her own matured experience. Even her failings "leaned to virtue's side:" if she loved the praises of the good, it was because her own kind and affectionate disposition made her value every indication of her possessing a place in the affection and esteem of others; though she was gratified by reputation, she never made it the object of pursuit, still less sacrificed to it any higher duty. Possessing such qualities of mind and heart, it may easily be conceived with what love and veneration she was regarded by those who enjoyed her intimate friendship. Providence will raise up other labourers to carry on and complete the works of public usefulness to which she devoted herself; the cause of gospel truth will be maintained by the eloquence of other advocates, and adorned by the virtues of other confessors; but those who formed the circle in which

Mrs. Cappe was most intimately known, can scarcely hope that the knowledge of any other character, equally excellent, will repair *their* loss, or lessen the tender regret with which they cherish the memory of their late venerable friend.

K.

Aug. 2, in the 68th year of his age, the Rev. WILLIAM BUTTON, 40 years pastor of the Baptist Church, Dean Street, Southwark. He was also for many years a respectable bookseller in Paternoster Row. He took part in the controversy occasioned by the late Andrew Fuller's pamphlet on the Duty of all Men to believe the Gospel, maintaining against that gentleman the Ultra-Calvinistic Doctrine, that it cannot be the duty of the non-elect to believe, because it is not within their power.

— 10, occasioned by the fall of his horse at Kensington, Mr. EDWARD ROWE, second son of Laurence Rowe, Esq., of Brentford, in the 31st year of his age.

— 13, at *Ditchling, Sussex*, ROBERT CHATFEILD, Esq., in the 67th year of his age, sincerely regretted by all the inhabitants of his neighbourhood. Scarcely any one could have been removed by death whose loss would be so much felt and deplored; for he was the friend of *many* little farmers and tradesmen in indigent circumstances. The labourers on his farm, influenced by his own conduct, are steady and industrious, and were for many years in his employ. They mourn his loss as one of the best of masters. He was the founder of the Ditchling Lancasterian School for *Girls*, that for *Boys* being founded by his brother, John Chatfeild, Esq., of Stockwell.

In *politics*, Mr. Chatfeild was a *Reformer*, in *religion* a strict *Unitarian*. He was very regular in his attendance on public worship, and made a point of attending all meetings of the congregation for business, and those held at the library. He enjoyed the full possession of his understanding to the last, and met his approaching dissolution with the utmost fortitude and resignation. He was interred on Sunday the 21st, in the new burying-ground belonging to the Unitarian Baptist Meeting-house, when an appropriate sermon was preached by the Rev. T. Sadler, of Horsham, from Prov. x. 28: "The hope of the *righteous* shall be gladness."

INTELLIGENCE.

DOMESTIC.

Scottish Unitarian Christian Association.

THE Ninth Anniversary of this Society was held in Glasgow on the 12th inst. The Rev. B. Mardon introduced the services of the day. The Rev. D. Logan preached a very animated sermon on the Duty of an unbiassed Investigation of Scripture, from John v. 39. The Rev. P. Cannon, of Edinburgh, delivered an excellent discourse, much admired for its elegance of composition, on Prov. xviii. 13, on the Duty of Deliberation in forming, and of Candour in defending Religious Opinions; in the course of which the preacher was led to notice some of the unfounded charges against Unitarians. The Annual Sermon was preached in the evening, by the Rev. T. C. Holland, of Edinburgh, on the Love which the Saviour evinced in Dying for Mankind, which naturally led to a consideration of a prevalent perversion of Scripture in the notion of *Satisfaction*.

Mr. Holland has consented to print this discourse in the form of a tract, for distribution, and to annex to it a short Appendix, containing some of the extravagant assertions of the orthodox on this subject. The three services were attended by as great a number of avowed Unitarians as we have for a long time witnessed.—The Annual Report described the labours of the preachers connected with the Association, in conducting worship at Carluke, Renfrew, Paisley and Port-Glasgow. The Rev. David Rees, M. A., now supplying the congregation at Merthyr, in Glamorganshire, although actively engaged in academical pursuits, and the Rev. D. Logan, of Glasgow, the recent convert from the Divinity Hall, cheerfully offered their gratuitous services towards supplying the above places with preaching. Some of your readers may perhaps be pleased with a few extracts from the Report. "It is gratifying to be able to communicate the pleasing information, that at Carluke, in particular, the congregations, during the term of preaching, were very considerable, being held out of the time of the Church service; and abundantly prove the lively and cordial interest which a great number of the Carluke people take in Unitarian worship, and a rational interpretation of the Scriptures. This state of mind is well known to have been produced by the judicious exertions, and truly Christian labours of

a late pastor, whose name they hold in deserved reverence, and are naturally anxious to honour as the instrument, in the hands of Divine Providence, of imparting a faith without paradox, and a hope blended with universal benevolence."

Mr. J. Ross, in a letter to the Association, dated August, 1821, thus writes: "I cannot omit this opportunity of acknowledging the very great obligations we are under to Mr. Logan, by whose laborious exertions we have been enabled to resume public worship once a fortnight. Permit me to add, that we are highly pleased with his prudence and zeal, and from his scriptural and urgent manner of preaching, there is every reason to hope that he will be a useful minister, and able advocate for the pure and holy doctrine of Unitarianism." Divine worship will be carried on regularly in the school-room belonging to the Dissenters there, the use of which on Sabbaths has been obtained by the decision of a majority of the subscribers to it.

At Port-Glasgow, by the wishes expressed by our friend Mr. David Hutton and others, about the time of the last Association a plan of preaching there was concerted, and the labourers before-mentioned, Mr. Rees and Mr. Logan, consented to alternate their services at Port-Glasgow, while they continued their preaching at Carluke. Mr. Logan first preached on Thursday, the 3d of August, 1820, in defence of Unitarianism in general, to a crowded auditory in the Masons' Hall. In the language of one every way competent to describe this occasion, "The people yielded a patient and civil attention; and though their errors were not spared, yet not a mark of uneasiness, or of disapprobation, was expressed; and there was augured from the manifestation of so marked a change in the public mind, a coming day of triumph over established error." Mr. Rees preached there about ten days after; and from that time to the present, no interruption has occurred in the services, but that furnished by the recent Anniversary of the Repeal at Paisley, which several of the Port-Glasgow Unitarians attended. At Paisley, the usual highly creditable and useful exertions of the elders of that church have been seconded by the services of the same two preachers, with the addition of Mr. Mardon's, who preaches on the evening of the second Sunday of the month at Paisley. It is with great satisfaction that the writer of this report refers also to the exertions

made at Paisley for several months of the past year, with a view to disseminate a knowledge of the evidences of Unitarianism by means of a conference held once a fortnight in the chapel there, between certain of the members, and such individuals of Trinitarian sentiments as are disposed. At these meetings have been discussed a great variety of points in the Unitarian controversy, and it is calculated with much certainty, that a considerable number of persons now understand what those principles are which their Unitarian townsmen have espoused, and are better able to judge of their agreement with scripture and common sense, and of their tendency to refine and elevate the mind, and animate to benevolent activity in human life. The two subjects which have been discussed at the meetings when your Secretary has been present, have been The Titles given to our Saviour in the New Testament—and whether these imply the Deity of his Person; and very recently a question collateral to the scriptural argument, viz. What has been the doctrine of the Jewish people in regard to God; and if they ever believed the Trinity, when did they discard this article from their creed? On the former of these occasions, an essay was read by Mr. John Wilkinson, of which it is but scanty praise to say, that it did full justice to his subject. There was no want of talent or acuteness on the Trinitarian side; and the whole was managed with as much order as, from the nature of such institutions, seems practicable; and no one can well doubt that the result will be favourable to our views of scriptural truth. It may be remarked, that the cards of admission to the conference contain a printed set of regulations, which it is expected that every member will conform to, and by attention to which the general harmony is much improved. At Renfrew, during the last year, a very laudable exertion has been made by Mr. John Mackenzie and his friends in order to collect a society for Unitarian worship, and a small number have pretty regularly assembled in a school-room there, where, on ordinary occasions, Mr. M. has read sermons, or Kenrick's Exposition, and at others there has been preaching, by the same Mr. Logan and Mr. Rees, to whom the friends to Unitarianism will feel themselves under strong obligations. Besides the places now enumerated, we have to mention, and I am sorry that my materials will only allow me just to mention, the society that has been formed at *Falkirk*, consisting of several persons from the vicinity, among whom is our correspondent Mr. Harvie. They have been visited once by Mr. Holland, who speaks

highly of their excellent moral principles, and of the spirit of candour which actuates their inquiries. They have received tracts, it may be added, from Glasgow as well as from Edinburgh. At the latter places, the cause is going on slowly, but, we trust, surely. The numbers at Edinburgh have this year received a few important accessions from Ayrshire. At Glasgow, during the last winter, a series of fourteen controversial discourses (lists of which were published) was delivered by the minister, many of which were attended by crowded congregations. It remains only to add, that the society hope to hold their next Annual Meeting at *Glasgow*, the last Sunday of July, (Edinburgh being thought not sufficiently central,) and that a very earnest request of the society is made to the Rev. James Yates, of Birmingham, that he will favour them with his services on that occasion. This request was also strongly enforced by the friends who assembled on Monday at a social meeting. The interest was increased by the presence of the son of one of *Dr. Priestley's* personal friends.

B. M. Sec.

PARLIAMENTARY.

House of Commons, Friday, June 8.

Unitarian Marriage Bill.

Mr. W. SMITH presented a petition from a body of Protestant Dissenters, calling themselves Unitarian Dissenters, complaining of certain grievances which they endure under the present Marriage Laws, and praying for some amendment of the same. He could assure the House that nothing but the great pressure of public business had prevented him from bringing forward some legislative measure to remedy these grievances during the present session. He would leave the petition on the table for the further consideration of the House.

The petition was then brought up and read. On the question that it be printed,

Dr. PHILLIMORE rose and said, that he should be the last person in the House to object to an alteration in the Marriage Laws, provided that a necessity were made out for the alteration, and that it did not go to do away with marriage as a religious ceremony. If the honourable member for Norwich had any intention to propose the same remedy for the alleged grievances which he had proposed upon a former occasion, he (Dr. Phillimore) should most decidedly oppose it, as it was calculated to destroy that reverence and sanctity with which the ceremony of marriage ought always to be attended.

Mr. W. SMITH said that the petitioners were not wedded to any particular mode

of relief. They had suggested the mode which he formerly submitted to the House, under the idea that it would produce less change than any other in the existing system. They were willing, however, to receive the relief which they sought, in whatever manner the legislature might think proper to concede it.

The petition was then ordered to be printed.

Poor Relief Bill.

July 2.

On the question that this Bill be re-committed,

Mr. SCARLETT said, at this period of the session he felt it would be unavailing to press this Bill, or even to endeavour to revive the discussion upon it. He, therefore, rose only to state the circumstances in which he found it most expedient to withdraw the Bill. The House would do him the honour to remember, that when he had introduced this measure, he had been by no means sanguine that he could carry it through the House this session. He had never wished to carry this measure, nor would he wish to carry any measure without full discussion. Circumstances over which he had no controul had, however, prevented the discussion of this measure to the extent that he had wished, and, therefore, he would not press it any further at this period. (Hear, hear, from Sir Robert Wilson.) He would endeavour next session to contend with the gallant General, either by single or double combat. He would in the mean time brush up his law, in order to be prepared for the encounter. (A laugh.) He hoped the gallant General would not be more successful than he ought to be. There were many things connected with this subject, which were calculated to influence the public mind. He had never altered his conviction on the subject for thirty years, and during that time he had had occasion to attend to it, and to inquire into its evils. He considered the system of poor-laws most oppressive in itself, and most degrading to the labouring classes; and his object was to restore the wholesome principles of liberty and independence, which were deeply compromised and threatened with entire extinction by the present system. (Hear, hear.) He proposed to renew the Bill next session; he would not pledge himself to the very terms, but the substance would be the same. He hoped that the measure would be attended next session with a greater degree of discussion. He would at the same time propose another bill for the purpose of regulating and modifying the system; with the view particularly of specifying the moral claims for relief, which demanded

attention, and of checking the extravagance of management which was so generally felt. As an instance of these regulations, he might mention that he would suggest the alteration of that part of the law which respected the operation of the militia laws, when a man had two children. He now begged leave to withdraw the Bill.

Sir ROBERT WILSON said, that as the honourable and learned gentleman had given notice of his intention, he now gave notice that he would be at his post ready to dispute every inch of ground, and in the mean time he would endeavour to qualify himself for the contest.

Mr. H. GURNEY said he could not allow this Bill to be withdrawn, without a protest, and strong protest, against the principle on which it was founded. The honourable member then entered into some origin and principle of the poor-laws, and referred, for confirmation of his opinions, to Harrison's Preface to Hollingshead. Before any change should be sanctioned in the principle of the poor-laws, he hoped the House at least, if not the honourable and learned gentleman, would well consider the subject. When the Bill proposed to obstruct the marriage of the poor—"No, no," from Mr. Scarlett)—when it was founded upon Mr. Malthus's system, he could not but view it with abhorrence. Such a measure would not leave an Englishman to till the ground. He hoped the House would not be insulted again by Mr. Malthus's ravings, which were entirely destitute of truth; every page of history, every chapter of Sacred Scripture, every province uncultivated, refuted the doctrines which he maintained.

Dr. LUSHINGTON said, that he would certainly oppose such a Bill, if he believed that it tended to degrade the poor; but his settled conviction was, that the increase of poor's rates was an increase of distress to the poor. If he failed to express this conviction from any unpopularity to which it might expose him, he should prove himself destitute of moral courage. (Hear.) The effect of the present laws was to oblige the industrious and prudent to support the improvident and thoughtless; to mulct the single individual for the support of the married individual. (Hear, hear.) Every country long inhabited had been obliged to have recourse to emigration. Why should England be thought an exception? The Bill prohibiting artificers from emigrating was utterly unjust in its principle. He was glad, however, that the Bill of his honourable and learned friend was withdrawn for the present; the public press, the great instrument of discussion in this country, would in the mean time examine

and discuss its details, and when the House should come to consider it next session, they would be themselves better prepared, and the public would be found better informed respecting it.

Mr. SCARLETT said that he did not feel great alarm for the fate of the measure, in point of argument, from finding himself assimilated to a raving madman. That was no argument; and a man who professed himself to be under the influence of passion, could not be expected to use much argument. The honourable gentleman (Mr. Gurney) had confessed himself to be an abhorrer, and abhorrence was not much connected with reason. He (Mr. Scarlett) had taken a course which was not his own choice, for it was by arrangement with the opponents of the Bill, that it was withdrawn without any discussion. When he had agreed to that arrangement, and abstained from answering all the arguments that had been urged against this measure, he had not expected that advantage would be taken of his silence to declaim against the Bill. His wish was, that no prejudice should go forth to the public from either side.

Mr. GURNEY explained. He wished to apologize to the honourable and learned gentleman if there had been any want of courtesy in what he had said. It was against the nature of the Bill that he had directed his observations. He might have warmly expressed his opinion of its tendency, but he had felt no desire whatever to be disrespectful towards the honourable and learned gentleman. He (Mr. Gurney) had not been one of the opponents of the Bill with whom any arrangement had been made.

Mr. P. COURTENEY said, that if any thing gave him pain in opposing the Bill of the honourable and learned gentleman, it was the praises which had been bestowed upon him for that opposition. He was a strenuous advocate for modifications and qualifications, and was disposed to agree with the honourable and learned gentleman, with respect to the second Bill of which he had given notice.

Mr. HARBORD complained that there seemed to be a disposition, even that evening, to hear praises of the measure, but to hear nothing against it. Notwithstanding his respect for the talents of the honourable and learned gentleman, he differed entirely from him on this subject.

Mr. C. F. PALMER said, that such a Bill as this would do away with what he considered the chartered rights of the labouring classes, which were too sacred to be lightly tampered with. Without meaning any disrespect, he would say that there was not one member in the House who was sufficiently acquainted

with the condition of the poor, to legislate upon the subject. He hoped much inquiry would be made, and that returns of various kinds would be laid upon their table, before any thing like this Bill should be entertained. He had in his possession a list of 300 poor labourers, who, at the end of the last century, could not support themselves by the amount of their earnings. He had himself lately made a similar calculation with respect to a smaller number. An extended inquiry of this nature would demonstrate, that the wages of labour were not sufficient for the sustenance of the poor.

Mr. B. COOPER (we believe) said he would oppose the Bill.

Colonel DAVIES conceived it to be unfair to take this opportunity of making general declarations against the measure. Although he had been desired by many whom he respected, to oppose it, yet so convinced was he of its necessity, and so friendly to its general purpose, that, without pledging himself to support the precise Bill of his honourable and learned friend, he felt that some measure of that nature was quite necessary.

Mr. MONCK said, that he considered the poor-laws to be an ingenious device for obtaining the greatest quantity of labour at the least expense (hear, hear); they ought, therefore, to be abolished; but previously to any attempt of that kind, redress must be given of great and numerous grievances which affected the poor. When that redress should be afforded, they would be prepared for the extinction of the poor-rates.

Mr. SCARLETT said he would state to the House the opinions of an individual, with respect to the tendency of our poor-laws, who certainly could not be considered to deserve the imputation of advocating mad schemes. He believed, however, that the honourable gentleman (Mr. H. Gurney) had made use of this expression without intending the slightest personal allusion to him (Mr. Scarlett). The person whose opinions he was about to state to the House was Dr. Franklin. That eminent individual had said, "that he was for doing good to the poor, but he doubted as to the means of effecting that object. In his youth he had travelled much, and he found that in those countries where most was done for the poor by the state, their situation was the most deplorable. He thought that those who passed the English poor-laws took away the greatest inducement to frugality, industry and morality; and had substituted a premium on idleness and crime." He was of opinion that a great change in the habits of the people would soon be perceived, if the poor-laws were repealed." The honourable member then observed,

that the effect of the poor-laws was to produce a diminution of the wages of labour. At the present time, the price of corn had fallen so low as to enable a man to support his family with the usual wages; but he understood that in many counties the rate of wages had been lowered, because they were paid out of the poor-rates. He understood, too, that this practice was extending to other parts of the country, and that the labourers were compelled to receive as charity what they were entitled to in the shape of wages. The honourable and learned gentleman then observed, that he had not been actuated by any desire to obtain popularity in bringing forward this measure. He should despise himself if such had been the case. But what had been said by an ancient comic writer could not be applied to his conduct with regard to this question:—

"Id sibi negotii credidit solum dari,
Populo ut placerent, quas fecisset
fabulas."

Popular Education.

July 10.

Mr. S. RICE rose to move that the 14th report of the Commissioners on Education in Ireland be reprinted. Since the union not less than £1,200,000 of the public money had been expended on education in Ireland. On the ground of economy, therefore, as well as on other considerations, it was important to inquire into this subject. But if the Commissioners were right, this money had not only been vainly, but most mischievously expended. Three establishments in Ireland had been the objects of very extravagant expenses. The Protestant Charter Schools had received £622,000; the Foundling Hospitals had received upwards of £500,000; and the Association for the Discouragement of Vice, which he could tell the honourable Member for Bramber (Mr. Wilberforce) was in Ireland an institution for the education of youth, had also received large grants. In every one of those establishments proselytism was the great object. This excited a spirit of controversy and hostility most baneful to education and to peace and harmony. The very moment an exclusive Catholic establishment was put up, the Protestants put up an exclusive Protestant establishment. In this contest the government had interfered mischievously for Ireland, and extravagantly and expensively for this country. When the 5th Finance Report had been made, £1,200,000 had been expended. This very year there had been £100,000 expended. With the view of remedying this

abuse, he now moved that the 14th report of the Commissioners be reprinted.

Mr. BROUGHAM said that he concurred entirely in the view which the honourable Member had taken of this subject. No principle could be more sound than that recommended by the honourable Member, namely, of founding schools upon a plan which should obviate any suspicion of a desire to proselyte, which necessarily created much jealousy in the minds of those persons who were to benefit from the establishment of the schools. The footing upon which the Established Church and the sectaries stood with regard to schools in Ireland, was somewhat different from that on which they stood in this country. In Ireland the schools which had been established by the Catholics, in answer, he might say, to those established by the Protestants, from which Catholics were excluded, were not open to Protestants. In England, however, the Dissenters founded their schools in such a manner as to be equally open to the children of persons belonging to the Church of England, as well as to the children of Dissenters from the Establishment. This was a great advantage in favour of the Dissenting schools of England. He would now, as he had given notice on a former evening, proceed to state the reasons which had induced him to delay the bringing forward of his Bill for the promotion of education, and in doing so it would be necessary to occupy the time of the House for a few minutes. The cause of that delay arose out of the circumstance he had just alluded to, namely, the conflict between the Established Church and the Dissenters. He could not now help considering that as an advantage which at the time he thought a misfortune, as it had prevented him from bringing his Bill before the House—he meant his necessary absence from Parliament, to attend his professional duties. During the two months he was absent in the country, the controversy among the Dissenters, with regard to his Bill, made considerable progress. A vast number of publications met the eye of the country, which generally tended to make the principles of the measure understood. He had possessed an opportunity of attending to every one of the arguments brought forward by the enemies of the Bill. It would give him much pleasure to find himself able to state to the House that he could propose any course which would reconcile all the contending opinions on this subject. He greatly feared that the difference was too wide which separated the combatants. A great part of the oppositions made by the Dissenters to his Bill arose from a belief, on their part, that the schools which it proposed to

found would be too closely connected with the Established Church, and that the doctrines of the Establishment would be likely to be inculcated there. On the other hand, the measure was opposed by the adherents of the Established Church, because they thought it was not sufficiently connected with the Establishment, and that the schools would be too open to Dissenters. At present it was almost impossible to reconcile these two parties; but he hoped, when the subject came to be more fully discussed, and better understood by the Dissenters, the great difference of opinion which prevailed would have the effect of teaching both parties, that liberality on the one hand ought to be met by concession on the other. The controversy had been carried on (with few exceptions) for the most part by persons on either side who were sincerely anxious to promote the great common end—the advancement of education of the people. The improvement of the education of the people was, he was convinced, the object of the wishes of both Churchmen and Dissenters, and only a little further time was necessary to afford both these parties an opportunity not only of coming to a clear understanding of the points of difference between them, but to bring them nearer to a common understanding of the operation of the measure proposed by him. Discussion was the best means of making known the nature of his plan; and in order to afford an opportunity for further discussion to arise on the subject, he had come to a resolution to postpone his Bill till next session. He would here beg to remind both parties that great concessions were expected from each of them. He would first remind those who were of opinion that his plan would open the door too widely to the admission of the children of Dissenters, that they were asking Dissenters to support schools from which their own children were excluded. Dissenters were obliged by the payment of parochial rates to contribute to the support of schools from which they were in effect debarred from receiving any benefit. It was a necessary part of his plan that the schools should be, to a certain degree, connected with the Church Establishment; but he thought the Church ought not to desire the exclusion of Dissenters, not only on the general principle of justice and liberality, but for the sake of the Establishment itself, which would be most effectually injured by an adherence to intolerant doctrines. To the Dissenter he would say, that the principle of the Bill was such, even if it should receive no modification whatever, that it must be considered a great sacrifice made by the Church to the peculiar opinions of the

Dissenters to allow it to pass. He was not without hopes that one or two points in the plan which had given the greatest umbrage to the Dissenters might be modified without much difficulty. Those points were not of much importance; and even if he thought the objections which were made to them were wrong, he should still be of opinion, that it would be proper for the legislature to defer to a general prejudice, when it might be done without any substantial sacrifice of principle. The Dissenters had always made the most strenuous endeavours in the cause of education; and speaking to them in their character of friends to education, he would ask them to reflect upon what the principle of the Bill gave countenance to. The principle of the Bill had been involved in all the disputes between the Dissenters and the Established Church for the last twelve years—namely, whether Dissenters should admit the doctrines of the Church. The Church had always said, we insist on the reading of the Catechism and the Liturgy in schools, and that the children should go to Church. The Dissenters, on the other hand, said, that it was much better to omit the reading of the Catechism and the Liturgy, and the going to Church, and to devote the schools merely to the teaching of reading, writing and accounts, which would enable persons of all sects to attend them. The Bill to which the Dissenters now objected sanctioned their principle in opposition to that of their opponents. The Bill proposed that no peculiar creed should be taught in the schools; that the Liturgy should not be read; and that there should be no compulsory attendance of the Church. He hoped that this statement would produce effect in any after-discussion on this subject. Great national good might be effected if both sides would exhibit an equal share of liberality and concession. Should each party continue determined to yield nothing to its adversary, he must then come to the painful but inevitable conclusion, that the legislature could do nothing in the cause of education, and that the undertaking must be eventually abandoned. This led him to the last point on which he would trouble the house. Some persons entertained an opinion that the interference of the legislature in order to promote education, was not at all useful. This was a most extraordinary argument. Doubts might exist respecting the manner, but very little doubt could prevail respecting the necessity, of the interference of the legislature on this subject. In order to support the opposition to the Bill, it had been contended that the parochial returns were incorrect, and could not be relied on. Some persons had gone so

far as to say, that the whole mass of information, so industriously collected by the resident parochial clergy, was a mere bundle of errors, and that all the conclusions drawn from it must necessarily fall to the ground. His answer to this was, that he would delay his measure: he would not call on those who impeached the accuracy of the information to take one step on the assumption of its correctness; but he would tell them to investigate the returns on the table, and to compare them with the facts—and he would presently shew them how that might be done; and if, next session, they should still be of opinion that they were incorrect, he would then resort to other materials from which to draw the conclusion, that the means of education were deficient. He was one of those who placed great reliance on the parochial returns. The respectability of the persons who made those returns was not called in question; and as all those persons lived at the places from which the information was sent, it was almost impossible that it could be considerably or generally incorrect. He chiefly relied on the evidence of the want of education in country parishes. Parishes consisting of only five or six hundred inhabitants must be without those means of promoting education which were possessed by larger towns—he alluded to societies supported by private subscription. He believed the returns from these small parishes to be accurate, because the clergyman must know every individual in his parish, and it was impossible that a school could exist without the circumstance being known to him. Parishes containing a population of 600 and under, formed a very large proportion of the parishes of England; he might say four-fifths. The number of unendowed schools was continually varying from year to year, indeed from month to month; and it might happen that, if inquiry were to be made respecting the number of schools of this description in a particular place, the result might be different from the returns, because this should be recollected—the returns were made three years ago. He would request the opponents of the Bill to look at the statements in the returns respecting the endowments, which were schools of a description less liable to fluctuation; and if they found perfect accuracy in the returns with respect to endowments, it was reasonable to conclude that accuracy prevailed in other particulars. The returns had been found to be perfectly accurate on the subject of endowments. Comparing the statements in the returns on this point with the report of the commissioners, appointed under the bills passed two or three years

ago, he found not a unit of difference between the two sums-total. The Commissioners stated, that they found the returns the best guide to their inquiries, and they were proved to be accurate to an astonishing degree. He thought that if the returns were inaccurate in any particular, they were most likely to be so with regard to the number of Sunday-schools; and yet in the only instance in which the state of a district with respect to Sunday-schools had been compared with the returns, it would be necessary to come to a conclusion of an opposite nature. Some gentlemen connected with Sunday-schools in a district of a northern county, doubting the accuracy of the returns respecting the number of schools of that description in their district, made some inquiries on the subject. They found that the number of Sunday-schools in their district amounted to 38, whilst the returns only gave 20. It appeared, however, that 20 of these schools had been established since the returns were made in 1818; so that, supposing two of those existing in 1818 to have dropped, the correctness of the statement, in the returns, was evident. If there were errors in the returns, they could only be those of omission; but the increase of the population had been so large since they were made, as to make the total result as nearly as possible correct. He was of opinion that it would appear, from the census which had been lately taken, that the population had increased about a million since 1811. The honourable and learned gentleman then referred to the evidence contained in the returns respecting the state of education in Wales. It appeared that in that Principality there were 220 parishes in which the means of education were entirely wanting, and where the poor, although desirous to obtain knowledge, were compelled to remain in ignorance. Under these circumstances, it did not signify whether the returns were accurate to a unit or even to a hundred; but unless it was meant to be contended that the persons affording this evidence were not entitled to any credit at all, it must be confessed that this was a deplorable state of things. The circumstances he had stated, were the grounds which induced him to think that the returns were generally correct, and that the inference which he had drawn from them was, therefore, also correct. He would now shew the House, as he had promised, how the correctness or incorrectness of the returns might be ascertained. A copy of the digest of the returns had been delivered to each member of both houses of parliament. He was, afterwards, persuaded to bind up separately certain numbers of the digest with

the tables for each particular county. Many of these copies had been circulated for the express purpose of bringing to the test the accuracy of the tables, but many remained still uncirculated. If, therefore, any person in any county would take the trouble to write to him (Mr. Brougham) for a copy, he would take care to send him a copy of the digest for that county by return of post, and free of expense, as it was a parliamentary paper. He hoped no person would make an application to him from a spirit of idle curiosity. Any person really desirous of entering on an inquiry, would find in the digest the names of all the persons making the returns. He would ask those gentlemen who might turn their attention to this subject, to bear in mind, should they discover any apparent omissions in their returns, that they were made in 1818, since which time he had reason to believe many schools had been established. He trusted that this notice would have its effect, and that in the course of the summer it might be discovered what part of the returns was incorrect, and that the house would be enabled to enter on the subject next session with satisfaction to all parties. He hoped that this subject would be met in a spirit of amity and good-will for the sake of the common object which all parties had in view; and here he was ready to shew that concession should not be wanting on his part, for although his plan was the result of the most deliberate reflection, both with regard to its general principle, and even its minuter details, for two or three years, yet if any part of it, after a fair consideration of the subject, should be deemed inefficient, or likely to be attended with danger, he would be the first to abandon it. And even if the whole should be considered inefficient, he was not so wedded to his plan as to the great cause of religious and moral instruction, and he would, therefore, if necessary, abandon the whole. He had turned his mind to this subject with calmness; he had weighed all the objections which had been urged against his plan; he had read again and again every line that had been written on the subject; but up to the present moment he saw no reason to depart from the fundamental principle of the Bill which had received the sanction of the education committee, on the report of which, as nearly as possible, the details of the Bill were founded. No modifications could be expected to be made in favour of one party which would be sufficient for the success of the measure, unless they were met by an equal spirit of liberal concession on the other. The

hon. member concluded with stating, that unless he were convinced of the inefficacy of the plan, he would continue steadily to pursue it. (*Hear, hear.*)

Mr. BRIGHT thought that religious liberty was attacked by the Bill before the House.

Mr. BROUGHAM here observed, that there was no Bill before the House.

Mr. BRIGHT continued. He thought the honourable and learned gentleman ought to have stated more distinctly what was the nature of the modifications of his plan. The effect of the Bill, if it passed, would be to place the management of all schools in the hands of the Established Church. He thought education a great good, but he did not think education in error a good. He was astonished that the Bill was still persevered in. The honourable and learned gentleman had, by his own statement, shewn that education was rapidly advancing; and he (Mr. Bright) had yet to learn that it was more desirable to promote education by legislative enactments, than to allow it to proceed by its own spontaneous operation. The honourable gentleman then proceeded to complain of the inaccuracy of the returns, as an example of which he stated in the digest, that the number of persons educated in Northumberland was only 5,551, whereas it appeared that the number amounted to 9,400. The honourable gentleman concluded with expressing his intention of opposing any measure which would have the effect of placing the system of education, in this country, under the controul of the clergy of the Established Church.

Mr. BROUGHAM thought the honourable gentleman who had just sat down, had no right to presume that the advocates of the Bill wished to do any thing offensive to the feelings of any class of religious Dissenters. The report of the Committee, on which the Bill was founded, was drawn up by gentlemen, many of whom were Dissenters themselves, and others who were as favourably disposed towards Dissenters as the honourable gentleman, or any other member of that House.

Mr. BRIGHT said a few words, the object of which we could not collect.

Mr. BECHER expressed his satisfaction that the attention of the House had been drawn to the state of education in Ireland. He thought that a Parliamentary recognition of the principles contained in the Report upon the table, would be attended with the most beneficial effects.

After a few observations from Mr. GRATTAN, Colonel FRENCH, and Mr. W. SMITH, the Report was ordered to be reprinted.